



THE

Secret Instructions



J E S U I T S.



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SECRETA MONITA
Societatis Jesu.

The SECRET
INSTRUCTIONS
OF THE
JESUITS.

*Au défaut de la Force, il faut employer
la Ruse.*

Motto to LAYER'S Scheme.

The SECOND EDITION.

L O N D O N,

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Royal-Exchange in *Cornhill*; and Sold by
M. COOPER, in *Pater-noster-Row*.

MDCCXLVI.





T O T H E

Right Honourable

ROBERT WALPOLE, *Esq.*

*First Commissioner of His Majesty's
Treasury, and Chancellor of the
Exchequer.*

S I R,



T might perhaps be expected that this address, to one in so high a station, should, as usual, consist of some pages of panegyrick ;

A 3

but

vi *The Dedication.*

but performances of that kind being as much beyond my capacity, as you are above the receiving them from me, this presumption of mine will appear to be of a quite different nature. 'Tis not an author who wades through a sea of flattery to recommend himself to a patron, but the publisher who humbly acknowledges the protection You give him against the authors ; those, who would think the sacrifice of many thousands such little subjects as me, but an inconsiderable atonement for this re-exposing to publick view the secret instructions of their society ; if *despair* * *has made some take a resolution to lay violent hands on a sacred Person, protected by all laws divine and human, sure no*

* Plunket's *Letter to Lieutenant General Dillon*, dated 4 July, 1722.

The Dedication. vii

atom of remorse can be left to restrain their vengeance on one of an inferior rank of his people. This is what I hope will justify my offering to You one of the worst books that ever was writ, which if it can become harmless, it is by being well known. Here is the origin of those schools wherein GARNET, * JOHN CHASTEL, and PLUNKET, were educated. 'Tis to You, Sir, chiefly owing, that the last of these wretches, instead of serving here as an example of the blackest of criminals, is not this day triumphant with his confederates, giving the law to that

* *The person who attempted to stab Henry IV. of France.*

viii *The Dedication.*

great assembly, whose justice now
hangs over their heads.

I am,

S I R,

*With the utmost respect and
submission,*

*Your most obedient, and
most humble servant,*

March 15,
1722-3.

John Walthoe, jun^r.



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ADVER-



ADVERTISEMENT
TO THE
READER.



*THE following master-piece of religious policy, was published many years since, in Latin, French, and Dutch. Mr. John Schipper, a Bookseller at Amsterdam, bought one of them at Antwerp, among other books, and afterwards reprinted it. The Jesuits being informed that he had purchased this book, demanded it back from him; but he had then sent it to Holland. One of the society, who lived at Amsterdam, bearing one tell Van Eyk, a popish Bookseller, that Schipper was printing a book which concerned the Jesuits, said, that, if it was only the Orders of the Society, he should not be under any concern; but desired
be*

Advertisement to the Reader.

he would inform himself what it was. Being told by the Bookseller, that it was the Secret Instructions of the Society; the good father, shrugging up his shoulders, and knitting his brow, said, That he saw no remedy but denying that this piece came from the society. The reverend fathers however thought it more adviseable to purchase the whole edition, which they soon after did, some few copies excepted: from one of those it was afterwards reprinted, with this account prefixed; which is there said to be taken from two Roman Catholicks, men of credit.



SECRET A
M O N I T A
Societatis *JESU*.

THE
Secret Instructions
OF THE
J E S U I T S.



PRÆFATIO.

PRIVATA hæc monita custodiant diligenter & penes se servant superiores, paucisque ex professis ea tantum communicent, & aliqua de iis instruant non professos, quando nimirum & quanto cum fructu societati usui sit; illaque non nisi sub sigillo silentii, ne quidem ut scripta ab altero, sed ex peculiari experientia desumpta: & quia multi ex professis horum secretorum sunt conscii, ideo vel ab initio cavet societas, ne ullus conscius horum posset ad alias religiones se conferre, excepta Carthusianorum, ob perpetuam vitæ abstractionem, & indelebile silentium; quod etiam sacra sedes confirmavit.

Caven-



P R E F A C E.

TH E S E private instructions must be carefully retain'd and kept by the superiors, and by them be communicated only to a few of the order ; and when it shall be judg'd for the benefit of the society, they may impart some of them to such as are not under a monastick vow ; but always under the strictest ties of secrecy, and not as rules committed to writing by others, but as deduc'd from their own experience : And since many of the order must be privy to these instructions ; the society has therefore, from their first establishment, taken care, that no one who is in the secret can betake himself to any other order except that of the *Carthusians* ; and this, on account of their strict retirement, and the inviolable silence they are oblig'd to, which the holy see has likewise enjoin'd.

Great

Cavendum omnino ne in manus externorum hæc monita deveniant, quia sinistre ea interpretarentur, destinationi nostræ invidentes: quod si hoc accadat (quod absit!) negentur hæc esse sensa societatis, idque per illos confirmando è nostris, de quibus certo constat, quod ea ignorent; opponanturque his monita nostra generalia, & ordinationes seu regulæ impressæ vel scriptæ.

Superiores etiam sollicite semper & caute inquirent, an alicui externo à nostris hæc monita prodita sint; nullus etiam hæc pro se, aut pro alio transcribet, nisi conscio generali vel provinciali; & si de asservandis tantis secretis societatis de aliquo dubitetur, in contrarium illi imputetur, & dimittatur.

SECRE-

P R E F A C E. xvii

Great care must be taken that these instructions do not fall into the hands of strangers, for out of envy to our order, they would interpret them in a bad sense : But if this (which God forbid !) should happen, let it be positively deny'd that these are the principles of the society, and such denial be confirmed by those of our members which we are sure know nothing of them ; and in opposition to these, our publick instructions and orders, printed or written, must be produced.

Let the superiors also carefully and warily enquire, whether discovery has been made of these instructions by any of our members to strangers ; and let none transcribe, or suffer them to be transcribed, either for himself or others, without the consent of the general or provincial : And if any one be suspected of incapacity to keep such important secrets, acquaint him not of such suspicion, but dismiss him.

S E C R E T A
M O N I T A
Societatis J E S U.

C A P. I.

Qualem SOCIETAS præstare sese debeat, cum incipit de novo alicujus loci Foundationem.

I. **U**T se gratam reddat incolis loci, multum conducet explicatio finis societatis præscripti in regulis, ubi dicitur societatem summo conatu in salutem proximi incumbere, æque atque in suam: quare humilia obsequia obeunda in xenodochiis, pauperes, & afflicti, & incarcerati invisendi, confessiones prompte & generatim excipiendæ, ut insolita in omnes charitate, & rei novitate eminentiores incolæ nostros admirentur & ament.

II. M^o

THE
Secret INSTRUCTIONS
OF THE
J E S U I T S.

CHAP. I.

In what manner the SOCIETY ought to behave themselves when they begin any new foundation.

I. **I**T will be of great importance, for the rendering our members agreeable to the inhabitants, to explain to them the views of the society, in the manner prescrib'd by our rules, where it is said, That the society ought as diligently to seek the salvation of their neighbours, as their own; wherefore let them with humility discharge the meanest offices in the hospitals, frequently visit the sick, the poor, and prisoners, and readily and indifferently take the confessions of all, that the novelty of such uncommon and diffusive charity, may excite the admiration and affection of the principal inhabitants.

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II. Let

II. Meminerint omnes facultatem ad exercenda Societatis ministeria modeste ac religiose petendam, & omnes tum ecclesiasticos præsertim, tum sæculares quorum auctoritate indigemus, benevolos sibi facere studeant.

III. Ad loca distantia etiam eundem, ubi elemosynæ quantumvis parvæ recipiendæ, exposita necessitate nostrorum; eadem deinde dandæ aliis pauperibus, ut sic ædificentur ii, qui nondum Societatem noverunt, & sint in nos tanto liberaliores.

IV. Omnes eundem videantur spirare spiritum, ideoque eundem modum exteriorem ædificent, ut uniformitas in tanta diversitate personarum unumquemque ædificet; qui secus fecerint, tamquam nocui, dimittantur.

V. Caveant nostri emere fundos in initio; sed si quos emerint nobis bene sitos, fiat hoc mutuato nomine aliquorum amicorum fidelium & secretorum; & ut melius luceat paupertas nostra, bona quæ sunt vicina locis, in quibus collegia habeamus, per provincialem assignentur collegiis remotis, quo fiet ut nunquam Principes vel Magistratus habeant certam notitiam reddituum Societatis.

VI. No

II. Let it be remember'd by all, that the privilege to exercise the ministry of this society, must be requested in a modest and religious manner, and they must endeavour to gain the favour of all, but chiefly of such ecclesiasticks and secular persons, of whose authority we stand in need.

III. Let them also remember to visit distant places, where, having remonstrated the necessities of the society, they must readily receive the most inconsiderable alms; which being afterwards bestowed on other objects, may edify those which are as yet unacquainted with our society, and stir them up to a greater liberality to us.

IV. Let all seem as though they breathed the same spirit, and consequently learn the same exterior behaviour, that by such an uniformity in so great a diversity of men, all may be edified: but if any obstinately persist in a contrary deportment, let them be dismiss'd, as noxious persons.

V. At their first settlement, let our members be cautious of purchasing lands; but if they happen to buy such as are well situated, let this be done in the name of some discreet and faithful friend: and that our poverty may have the more colourable gloss of reality, let the purchases, adjacent to the places wherein our colleges are founded, be assigned by the provincial to colleges at a distance; by which means,

VI. Non divertant nostri cum intentione residendi per modum Collegii nisi ad urbes opulentas; finis enim Societatis est imitari Christum Salvatorem nostrum, qui Ierosolymis maxime morabatur, alia autem loca minus præcipua tantum pertransibat.

VII. Summum pretium à viduis semper extorquendum, inculcata illis summa nostra necessitate.

VIII. In unaquaque provincia, nemo nisi Provincialis noverit præcise valorem reddituum. Sacrum autem esto quantum corbona Romana contineat.

IX. Concionentur nostri, & ubique in colloquiis propalent, se ad puerorum instructionem, & populi subsidium venisse, ac omnia gratis, & sine personarum exceptione præstare, nec esse in gravamen communitatis, ut cæteri ordines religiosi.

means, it will be impossible that princes and magistrates can ever attain a certain knowledge of the revenues of the society.

VI. Let no places be pitch'd upon for founding a college, but opulent cities; the end of the society being the imitation of our blessed Saviour, who made his principal residence in the Metropolis of *Judea*, and only transiently visited the less remarkable places.

VII. We must always get as much money as we can from widows, by laying open our extreme necessities to them.

VIII. Let none but the provincial in every province be fully apprised of the real value of our revenues; and let what is contain'd in the treasury of *Rome* be ~~be~~ always kept as an inviolable secret.

IX. Let it be preach'd, and every where publish'd in discourse, that they come only to instruct youth, and for the good and welfare of the inhabitants; that they do all this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people, as other religious orders are.



C A P. II.

Quomodo Principum, Magnatum, & Primariorum P. P. SOCIETATIS familiaritatem acquirent, & conservabunt.

I. **C**ONATUS omnis ad hoc imprimis adhibendus, ut Principum & primariorum ubique locorum aures & animos obtineamus, ne sit qui in nos audeat insurgere, quinimo, omnes cogantur à nobis dependere.

II. Cum autem experientia doceat principes & magnates tum præsertim affici personis ecclesiasticis, quando odiosa eorum facta dissimulant, sed in meliorem potius partem ea interpretantur, ut videre est in matrimoniis contrahendis cum affinibus, aut consanguineis, aut similibus; animandi sunt qui hæc aut similia affectant, spe facta per nostros istiusmodi dispensationes facile à summo pontifice impetrandi, quod faciet si explicentur rationes, proferantur exempla, & recitentur sententiæ favorabiles titulo communis boni, & majoris gloriæ Dei, quæ est scopus societatis.

III. Idem.

C H A P. II.

In what manner the SOCIETY must deport, that they may acquire and preserve a familiarity with princes, noblemen, and persons of the greatest distinction.

I. **P**rinces and persons of distinction every where must by all means be so managed, that we may have their ear, and that will easily secure their hearts: by which way of proceeding, all persons will become our creatures, and no one will dare to give the society the least disquiet or opposition.

II. That ecclesiastical persons gain a great footing in the favour of princes and noblemen, by winking at their vices, and putting a favourable construction on whatever they do amiss, experience convinces; and this we may observe in the case of incestuous marriages, and such like matters. It must be our business to encourage those whose inclination lies this way, by leading them up in hopes, that thro' our assistance they may easily obtain a dispensation from the pope, which no doubt he'll readily grant, if proper reasons be urged by us, parallel cases produced, and opinions quoted which countenance such actions, when the common good of mankind, and the greater advancement of God's glory (which are the only end and design of the society) are pretended to be the sole motives to them.

C

III. The

III. Idem faciendum, si princeps aggreditur aliquid faciendum non æque magnatibus omnibus gratum; permovendus nempe animus ei, & instigandus, cæterorum vero animi commovendi ad hoc ut principi sese accommodent, neque contradicant; in genere tamen tantum, nec umquam ad particularia descendendo, ne societati imputetur, si male negotium successerit; & siquidem hoc aliquando factum reprobetur, recitentur monita contraria hæc plane prohibentia, & adhibeatur auctoritas aliquorum patrum, de quibus constat quod hæc ipsa monita illos lateant, qui etiam cum juramento asserere poterunt societatem, quoad hæc quæ illi improperantur, calumniam pati.

IV. Juvabit etiam non parum ad occupandos principum animos, si nostri dextere & per tertias personas insinuent se ad legationes honorificas, & favorabiles ad alios principes aut reges pro illis obeundas, præsertim apud pontificem & supremos monarchas; hac enim occasione sese & societatem commendare poterunt, quare non nisi zelo valde & versati in instituto nostro eo erunt destinandi.

V. Alumni principum & domestici præcipue, quibus familiariter utuntur, per munuscula præcipue & varia pietatis officia vincendi sunt, ut tandem nostros fideliter de humoribus & inclinationibus

III. The same must be observed, when the prince happens to engage in any enterprize, which is not equally approv'd by all his nobility; for in such cases, he must be egg'd on and excited; whilst they, on the other hand, must be dissuaded from opposing him, and advis'd to acquiesce in all his proposals: But this must be done only in *generals*, always avoiding *particulars*; lest, upon the ill success of the affair, the miscarriage be thrown upon the society. And shou'd ever the action be call'd in question, care must be taken to have instructions always ready, plainly forbidding it; and these also must be back'd with the authority of some senior members, who, being wholly ignorant of the matter, must attest upon oath, that such groundless insinuations are a malicious and base imputation on the society.

IV. 'Twill also very much further us in gaining the favour of princes, if our members artfully worm themselves, by the interest of others, into honourable ambassies to foreign courts in their behalf; but especially to the pope and great monarchs; for by such opportunities, they will be in a capacity both to recommend themselves and the Society. To this end therefore, let none but thorough zealots for our interest, and persons well versed in the schemes and institution of the society, be ever pitch'd upon for such purposes.

V. Above all, due care must be taken to curry favour with the minions and domesticks of princes and noblemen; whom by small

tionibus principum & magnatum instruant, sic facile illis societas sese accommodabit.

VI. *Experientia* etiam docuit in domo Austria, aliisque regnis Galliae, Poloniae, &c. cæterisque ducatibus, quantum societas sese juverit tractandis matrimoniis inter principes. Quare prudenter proponantur exquisiti conjuges, qui cum parentibus vel amicis nostrorum sunt amici vel familiares.

VII. *Fœminæ* principes per domesticas potissimum, quæ à cubiculis sunt, facillime vincentur, quare illæ omnibus modis foveantur, sic enim ad omnia, etiam secretissima, in familia aditus patebit.

VIII. In conscientiiis magnatum regendis sequentur nostri confessarii sententiam illorum auctorum qui liberiores conscientiam faciunt contra opinionem aliorum religiosorum, ut, relictis illis, à nostra directione & consiliis toti velint dependere.

IX. Tam principes quam prælati, alique omnes qui societati favorem extraordinarium præstare possunt, participes faciendi sunt omnium meritum societatis, exposito illis momento hujus summi privilegii.

X. *Infirmitas*

presents, and many offices of piety, we may to far byass, as by means of them to get a faithful intelligence of the bent of their masters humours and inclinations; thus will the society be the better qualified to chime in with all their tempers.

VI. How much the society has benefited from their engagements in the marriages of princes, the houses of *Austria* and *Bourbon*, *Poland* and other kingdoms, experience shews. Wherefore let such matches be with prudence propos'd, whose parents are our friends, and firmly attached to our interests.

VII. Princesses and ladies of quality are easily to be gained by the influence of the women of their bed-chamber; for which reason, we must by all means pay a particular address to these, for hereby there will be no secrets in the family, but what we shall have fully disclos'd to us.

VIII. In directing the consciences of great men, it must be observ'd, that our confessors are to follow the opinion of those who allow the greater latitude, in opposition to that of other religious orders; that, their penitents being allured with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel.

IX. Princes, prelates, and all others who are capable of being signally serviceable to the order, must be favour'd so far as to be made partakers of all the merits of the society, after a proper information of the high importance of so great a privilege.

X. Insinuandæ etiam caute & prudenter facultates amplissimæ societatis absolvendi etiam à casibus reservatis, respectu aliorum pastorum aut religiosorum, item dispensandi in jejuniis, debite reddendo, aut petendo, matrimonii impedimentis, aliisque notis, in quo fiet ut plurimi ad nos recurrant & obstringantur.

XI. Invitandi ad conciones, sodalitates, orationes, actiones, declamationes, &c. in quibus carminibus, inscriptis thesibus honorandi, tum si expedit in triclinio mensa excipiendi, variisque & dictis salutandi.

XII. Inimiciæ & dissensiones inter magnates ad nos distrabendæ erunt ut componantur, sic enim in notitiam familiarium & secretorum paulatim poterimus devenire & alterutram partem nobis devincire.

XIII. Quod si monarchæ vel principi serviat aliquis societati parum addictus, invigilandum ut sive per nostros, sive potius per alios illè in amicitiam ac familiaritatem societatis inducatur, promissis favoribus ac promotionibus per principem, aut monarcham suum procurandis.

XIV. Ca-

X. Let these notions be cautiously and with cunning instill'd into the people, that this society is entrusted with a far greater power of absolving, even in the nicest cases; of dispensing with fasts; with paying and demanding of debts; with impediments of matrimony, and other common matters, than any other religious order: which insinuations will be of such consequence, that many of necessity must have recourse to us, and thereby lay themselves under the strictest obligations.

XI. It will be very proper to give invitations to such to attend our sermons and fellowships, to hear our orations, and declamations, as also to complement them with verses and theses; to address them in a genteel and complaisant manner, and at proper opportunities to give them handsome entertainments.

XII. Let proper methods be us'd to get knowledge of the animosities that arise among great men, that we may have a finger in reconciling their differences; for by this means, we shall gradually become acquainted with their friends and secret affairs, and of necessity engage one of the parties in our interests.

XIII. But should discovery happen to be made, that any person serves either king or prince, who is not well-affected towards our society, no stone must be left unturned by our members, or (which is more proper) some other, to induce him by promises, favours, and preferments, (which must be procur'd for him under his king or prince,) to entertain a friendship for, and familiarity with us.

XIV. Caveant omnes quacumque ratione dimissos à societate, & præsertim illos, qui sua sponte ab ea discedere voluerunt, apud quemquam commendare, aut promovere; quia quantumcumque illi dissimulent, semper tamen irreconciliabile odium adversus societatem gerunt.

XV. Denique ita omnes solliciti sint, principes, magnates, & magistratus cujusque loci conciliare, ut etiam contra consanguineos, & affines, & amicos suos, pro illis, quando occasio sese obtulerit, strenue fideliterque agant.



XIV. Let all be very cautious of recommending or preferring such as have been any way dismiss'd from the society, but especially those who of their own accord have departed from it; for let them disguise it ever so cunningly, nevertheless they always retain an implacable hatred against our Order.

XV. Finally, Let all with such artfulness gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready to exert themselves even against their nearest relations, and most intimate friends, when 'tis for our interest and advantage.



C A P. III.

Quomodo agendum SOCIETATI cum illis qui magnæ sunt auctoritatis in republica, & quamvis divites non sint, aliis tamen modis juvare possunt.

I. **P**Ræter supradicta, quæ fere omnia proportionaliter illis applicari possunt, curanda est gratia illorum adversus adversarios nostros.

II. Utendum etiam auctoritate, prudentia, & consilio eorum, ad contemptum bonorum & acquisitionem variorum munerum à societate obeundorum; adhibito etiam tacite & plane secreto illorum nomine, in augmentatione bonorum temporalium, si satis illis putetur confidendum.

III. Adhibendi etiam ut mitigent & compescant homines viliores, & plebem societati nostræ contrariam.

IV. Ab episcopis, prælatis, & aliis superioribus ecclesiasticis, pro diversitate rationum & propensione in nos, ea exigenda quæ fuerint opportuna.

V. In

C H A P. III.

How the SOCIETY must behave themselves towards those who are at the helm of affairs, and others who, altho' they be not rich, are notwithstanding in a capacity of being otherwise serviceable.

I. **A**LL that has been before mention'd, may in great measure be apply'd to these; and we must also be industrious to procure their favour against every one that opposes us.

II. Their authority and advice must be courted, for obtaining several offices to be discharged by us; we must also take their advice with respect to the contempt of riches; though at the same time, if their secrecy and faith may be depended on, we may privately make use of their names, in amassing temporal goods for the benefit of the society.

III. They must be also employed in calming the minds of the meaner sort of people, and removing the prejudices of the populace to our society.

IV. As to bishops, prelates, and other superior ecclesiasticks, they must be importun'd for such things only as shall appear necessary; and even for these, with a proper regard to the diversity of our occasions, and the tendency of their inclinations to serve us.

V. In

V. In quibusdam partibus satis erit, si procuratur ut praelati & parochi efficiant quod subditi illorum societatem revereantur, & ipsa ministeria nostra non impedian; in aliis locis ubi plus possunt, ut in Germania, Polonia, &c. sacrosancte colendi, ut auctoritate illorum & principum, monasteria, parochiae, praepositurae, patronatus, altarium foundationes, loca pia fundata ad nos divelli possint; facillime enim ea assequi poterimus in locis ubi Catholici haereticis & schismaticis permisti sunt. Demonstrandum ejusmodi Praelatis, immensum fructum & meritum ex talibus mutationibus oriundum, à sacerdotibus, saecularibus, & monachis non expectandum; quod si fecerint, laudandus palam illorum zelus, etiam scripto, inculcandaque memoria facti perpetua.

VI. Conandum eo fine ut praelati tales nostris tum à confessionibus, tum à consiliis utantur, & si quidem in spe sint, aut praetensione ad altiores gradus in curia Romana, juvandi omni contentione, ac conatu amicorum, ubicumque ad hoc conferre valentium.

VII. Curent etiam nostri apud episcopos & principes, ut dum fundant collegia, ac ecclesias parochiales,

V. In some places, it will be sufficient if we can prevail with the prelates and curates, to cause those under them only to bear a reverence to our order, and that they themselves will be no hindrance to us in the discharge of our ministry. In others, where the Clergy are more predominant, as in *Germany, Poland, &c.* they must be address'd with the profoundest respect, that by their and the prince's authority, monasteries, parishes, priories, patronages, foundations of masses, and religious places may be drawn into our hands; and this is no hard matter to be obtain'd, in those places where catholicks are intermix'd with hereticks and schismaticks. And for the better effecting this, it will be of great importance to remonstrate to these prelates the prodigious advantage and merit there will be in changes of this sort, which can hardly be expected from priests, seculars, and monks. Should they be prevail'd upon, their zeal must then be rewarded with publick commendations, and the memory of the action transmitted in writing to latest posterity.

VI. In prosecution of the same end, we must engage such prelates to make use of us both for confessors and counsellors; and if they at any time aim at higher preferment from the see of *Rome*, their pretensions must be back'd with such strong interest of our friends in every place, as we shall be almost sure not to meet with a disappointment.

VII. Due care must be also taken by such of our members who have intercourse with
bishops

thiales, societas habeat potestatem statuendi vicarium habentem curam animarum, ipse vero superior loci pro tempore existens sit parochus, & sic totum regimen ecclesiæ illius erit nostrum, & parochiani omnes societati plene erunt subiecti, ut quidvis ab illis impetretur.

VIII. Ubi academici sunt nobis repugnantes, vel catholici, aut hæretici cives foundationes impediētes, ibi per prælatos conandum, & primariæ cathedræ concionatoriæ occupentur; sic enim continget societatem aliquando saltem necessitates, ac rationes per occasionem saltem exposituram.

IX. Maxime vero prælati ecclesiæ devinciendi erunt, quando agetur de beatificatione aut canonizatione nostrorum, & tunc omnibus modis à magnatibus & principibus litteræ procurandæ erunt, in quibus apud sedem apostolicam negotium promoveatur.

X. Si contingat prælatos aut magnates legationem obire, cavendum sedulo ac præveniendum, ne aliis religiosis qui nobiscum certant, utantur, ne affectum in illos transferant, & in provincias ac civitates in quibus nos moramur inducant. Quod si huiusmodi legati transverint illas provincias vel civitates, ubi societas collegia habet, excipiantur magno honore & affectu, & pro modestia religiosa tractentur.

bishops and princes, that the society, when these found either colleges or parochial churches, may always have the power of presenting vicars for the cure of souls ; that the superior of the place for the time being be appointed curate, whereby we shall have the whole government of that church ; and its parishioners by that means become so dependant of the society that we may obtain any thing of them.

VIII. Wherever the governours of academies hamper our designs, or the catholicks or hereticks oppose us in our foundations ; we must endeavour by the prelates to secure the principal pulpits ; for by this means, the society at least may some time or other have an opportunity of remonstrating their wants, and laying open their necessities.

IX. The prelates of the church, above all others, must be mightily caressed, when the affair of canonization of any of our members is on foot ; and at such a time, letters by all means must be procur'd from princes and noblemen, by whose interest the matter may be promoted at the court of *Rome*.

X. If ever it happen that prelates or noblemen are employ'd in embassies, all caution must be taken to prevent them from using any religious order that opposes our's, lest their disaffection to us should be infus'd into their masters, and they propagate it among the provinces and cities where we reside. And if ever ambassadors of this kind pass thro' provinces or cities where we have colleges, let them be receiv'd with all due marks of honour and esteem, and as handsomely entertain'd as religious decency can possibly admit of.

CHAP.

CAP. IV.

Quæ commendata esse debeant concionatoribus & confessoribus magnatum.

I. **N**ostri principes virosque illustres ita dirigant, ut solum ad majorem Dei gloriam tendere videantur, & ad talem austeritatem conscientiae, quam ipsimet principes concedunt, neque enim statim, sed sensim spectare debet directio illorum externam & politicam gubernationem.

II. Ideo sæpe illis inculcandum distributionem honorum & dignitatum in rep. spectare ad justitiam, graviterque Deum offendi à principibus, si contra eam spectant, & ex passione procedant. Protestentur sæpe ac serio se nullo modo velle in Reip. administrationem ingerere, sed invitos dicere, ratione officii sui; tum ubi semel bene hæc apprehenderint, explicetur quibus virtutibus præditi esse debeant, qui ad dignitates & munia publica ac primaria assumendi sunt, nominenturque tandem, & commendentur ab illis, qui sunt sinceri amici societatis; hoc tamen non fiet immediate per nostros, nisi princeps ad hoc coegerit, sed plus gratiæ habebit, si interponantur amici vel familiares principis.

III. Quo-

CHAP. IV.

The chief things to be recommended to preachers, and confessors of noblemen.

I. **L**ET the members of our society direct princes and great men in such a manner, that they may seem to have nothing else in view but the promotion of God's glory; to be as strictly conscientious as the princes themselves would have them; for their advice must not, immediately, but by degrees and insensibly, be brought to interfere in political and secular dominion.

II. We must therefore often inculcate into them, that honours and preferments in the state should always be conferr'd according to the rules of justice; that God is very much offended at princes, when they any ways derogate from this principle, and are hurry'd away by the impulse of their passions. In the next place, our members must with gravity protest, and in a solemn manner affirm, that the administration of publick affairs is what they with reluctance interfere in; and that the duty of their office obliges them often to speak such truths as they would otherwise omit. When this point is once gain'd, care must be taken to lay before them the several virtues persons should be endow'd with, who are to be admitted into publick employs; not forgetting artfully to recommend to them as are sincere friends to our order: but this

D must

III. Quocirca confessori & concionatores nostri informantur ab amicis nostris, qui pro quovis munere sunt apti, præsertim tales qui erga societatem liberales sunt, horum nomina apud se habent, & suo tempore cum dexteritate, sive per se, sive per alios, principibus insinuent.

IV. Meminerint, summo opere confessori & concionatores, principes suaviter & blande tractare, nullo modo in concionibus & privatis colloquiis perstringere, omnes pavores ab illis removere, & in spe, fide, justitia politica potissimum adhortari.

V. Munuscula parva vix unquam pro privato usu acceptent, sed commendent necessitatem communem provinciæ aut collegii, domi cubiculo simpliciter instructo gaudeant, neque curiose nimis se vestiant, & ad abjectiores personas, quæ in palatio sunt, juvandas ac consolandas prompte se conferant, ne solis magnatibus præsto esse videantur.

VI. Quam

must be done in such manner, as not immediately to come from us (unless the princes enjoin it): for it may be effected with a far better grace by such as are their favourites and familiars.

III. Wherefore, let the confessors and preachers belonging to our order, be informed by our friends of persons proper for every office, and above all, of such as are our benefactors; whose names let them always carefully keep by them, that when proper opportunities occur, they may be artfully recommended to the prince, by the dexterity of our members, or their agents.

IV. Let the confessors and preachers always remember, with complaisance, and a winning address, to soothe princes, and never give them the least offence in their sermons or private conversations; to dispossess their minds of all imaginary doubts and fears, and exhort them principally to faith, hope, and political justice.

V. Let them seldom or never accept of small presents for their own private use, but rather recommend the common necessities of the province or college. At home, let chambers plainly furnish'd content them; and let them not appear in showy dresses, but be ready at every turn to administer their ghostly advice to the meanest person about the palace; lest they give others occasion to believe, they are willing to be helpful to none but the great.

VI. Quam primum post mortem officialium cūrent ut de substituendis amicis societatis mature agant, & suspicione se eximant extorti regiminis; quare etiam, uti supradictum est, immediate se non impendent, sed amicos fideles, ac potentes, qui sustinere invidiam possunt, si quæ oriatur.



VI. Immediately upon the death of any person in post, let them take timely care to get some friend of our society preferred in his room; but this must be cloaked with such cunning and management, as to avoid giving the least suspicion of our intending to usurp the prince's authority; for this reason (as has been already said) themselves must not appear in it, but some faithful friends, whose power may make them disregard the envy which might thence arise.



C A P. V.

Quomodo agendum cum religiosis, qui
iisdem in ecclesia, quibus nos, functionibus vacant.

I. **G**enus istud hominum ferendum animose, inter principibus & illis, qui aliqua auctoritate valent, & aliquo modo nobis addicti sunt, explicandum & indicandum opportune nostram societatem omnium ordinum continere perfectionem, præter tantum & exteriorem in victu & vestitu asperitatem, & si quæ religiones in aliquo excellent, societatem in eminentiori modo lucere in ecclesia Dei.

II. Inquirantur & notentur defectus aliorum religiosorum, quibus prudenter & plerumque per modum deplorationis apud fideles amicos paulatim detectis ac propalatis, ostendatur, minus feliciter illos satisfacere istis functionibus, quibus nobiscum concurrunt.

III. Majori conatu eundem est contra eos, qui scholas pro juventute docenda instituere volunt istis locis, in quibus cum honore & utilitate nostri docent. Ostendant principibus & magistratibus tales fore perturbationi & seditioni Reip. nisi impediantur,

C H A P. V.

What kind of conduct must be observed towards such religious persons as are employ'd in the same ecclesiastical functions with us.

I. **W**E must not be discouraged or beat down by this sort of men, but take proper opportunities, demonstrably to convince princes, and others in authority, who are any way attach'd to our interest, that our order contains the perfection of all others, excepting only their cant and outward austerity of life and dress; but if another order should claim pre-eminence in any particular, that 'tis ours which shines with the greatest lustre in the church of God.

II. Let the defects of other religious orders be diligently canvas'd and remark'd, and, after full discovery, gradually publish'd to our faithful friends, but always with prudence and a seeming sorrow; and let it be pretended, that 'tis not in their power to acquit themselves so happily as we, even in the discharge of those functions which are common to us both.

III. But far greater efforts must be made against those, who attempt setting up schools for the education of youth, in places where any of our members do the same already with honour and advantage. And in this case, princes and magistrates must be told, that such, unless

antur, quæ ab ipsismet pueris, qui diversimode instruuntur, incipient; denique societatem sufficere juventuti erudiendæ.

IV. Quod si religiosi litteras pontificias obtineant, aut cardinalium commendationem pro se habeant, agant nostri contra per principes ac magnates, qui pontificem informant de bene meritis societatis, & sufficientia ut per illam pacifice juvenus instruatur: procurent etiam & exhibeant testimonia à magistratibus danda de bona illorum conversatione & institutione.

V. Interim pro viribus nostri studeant edere specimen singulare virtutis & doctrinæ, exercendo studiosos in studiis, aliisque plausibilibus ludis scholasticis, magnatibus ac magistratibus & populo spectantibus.



unless timely prevented, will certainly prove nurseries of tumults and sedition; for children, from different methods of instruction, must necessarily imbibe different principles; and lastly, we must persuade them, that our society is sufficient of itself for discharging that office.

IV. But if those of other orders have procured a license from the pope, or obtained recommendations from cardinals, our members must oppose these by the interest of princes and noblemen, who may certify his holiness of the merits of our society, and its capacity for the peaceful education of youth; and let this be corroborated by testimonials, from the magistrates of the place, of our good conduct and government.

V. In the mean time, let our members be mindful to give the publick some signal instances of their virtue and learning, by directing their pupils in such studies, and in the performance of such scholastic exercises as are proper for gaining the applause of the magistrates, gentry and people.



C A P. VI.

De conciliandis societati viduis opulentis.

I. **D**Eligantur ad hoc opus patres provectæ ætatis, complexionis vivacis & conversationis gratæ; ab illis visitentur viduæ illæ, & simul atque affectum aliquem erga societatem ostendant, vicissim opera & merita societatis illis offerantur; quod si acceptent & ecclesias nostras visitare ceperint, prospiciatur eis de confessario, à quo bene dirigantur, præsertim in ordine ad constantiam in statu viduali; enumerando & laudando illius fructus & felicitatem, certoque spondeant & tamquam obsides promittant æternum meritum hac ratione conquirendum, & efficacissimum esse medium ad purgatorias poenas evitandas.

II. Procuret idem confessarius ut sacello vel oratorio alicui domo adornando occupentur, in quo meditationibus aliisque exercitiis spiritualibus vacare possint, ut sic facilius à conversatione, & procorum visitationibus avocentur; & quavis sacellorum habeant, nostri tamen à celebratione missæ, & præcipue ab exhortationibus opportune faciendis

C H A P. VI.

*Of proper methods for inducing rich widows
to be liberal to our society.*

I. **F**OR the managing this affair, let such members only be chosen as are advanc'd in years, of a lively complexion and agreeable conversation; let these visit such widows, and as soon as they shew any affection towards our order, they must lay before them the good works and merits of the society: if they seem kindly to give ear to this, and begin to frequent our churches, we must take care to provide them confessors, by whom they may be well admonish'd, especially to a constant perseverance in their state of widowhood; and this, by enumerating and praising the advantages and felicity of a single life; and assuring them that hereby they will infallibly gain everlasting merit, and a most effectual means of escaping the pains of purgatory.

II. And let the same confessors persuade them to engage in beautifying some chapel or oratory in their own houses, for their daily meditations and devotions: by this means, they will be more easily disengag'd from the conversation and address of importunate suitors; and although they have a chaplain of
E 2
their

faciendis non abstineant, & sacellorum sub se continere studeant.

III. Cautè & sensim mutanda quæ ad gubernationem domus spectant, sic habita ratione personæ, loci, affectus, & devotionis.

IV. Amoliendi potissimum tales domestici (sed paulatim) qui plane cum societate non communicant aut correspondent, talesque commendandi (si qui substituendi sint) qui à nostris dependeant aut dependere velint; sic enim omnium, qui in familia aguntur, participes esse poterimus.

V. Totus conatus confessorii hoc spectet, ut vidua ejus consilio in omnibus utatur & acquiescat, quod ostendetur per occasionem, esse unicum fundamentum profectus spiritualis.

VI. Consulatur & celebretur frequens usus sacramentorum, præsertim pœnitentiæ, in quo intima animi sensa & tentationes quascumque liberime aperiat, deinde frequens communio, auditus sacri ipsiusmet confessorii, ad quod invitabitur cum promissis peculiaribus precibus, recitatio litaniarum & quotidianum examen conscientia.

VII. Juva.

their own, yet never let the confessors desist from celebrating mass, nor on all occasions giving them proper exhortations; and to be sure (if possible) to keep the chaplain under.

III. Matters which relate to the management of the house, must be changed insensibly, and with the greatest prudence, regard being had to the person, place, their affection and devotion.

IV. Care must be taken to remove such servants particularly, as do not keep a good understanding with the society; but let this be done by degrees; and when we have managed to work them out, let such be recommended as already are, or willingly would become our creatures; thus we may know every secret, and have a finger in every affair of the family.

V. The confessor must use his utmost endeavours, that the widow does not the least thing without his advice, and relies on that; which he may occasionally insinuate to be the only basis of her spiritual advancement.

VI. She must be advised to the frequent use and celebration of the sacraments, but especially that of penance; because in that she will freely make a discovery of her most secret thoughts, and every temptation. In the next place, let her frequently communicate, and hear her confessor; to which she will be invited by promises of some prayers adapted to her particular occasions; and lastly let her every

VII. Juvabit etiam non parum ad plenissimam cognitionem omnium inclinationum ejus, confessio generalis, etiamsi alias alteri facta fuerit, iterata.

VIII. Exhortationes fient de bonis viduitatis, de molestiis matrimonii, præsertim iterati, de periculis quæ simul incurruntur, &c. quæ maxime ad hominem sunt.

IX. Proponendi subinde & dextre proci aliqui, sed tales à quibus scitur bene viduam abhorrere; describantur aliorum vitia, & mali mores, si qui putentur illi arridere, ut sic universim secundas nuptias nauseet.

X. Quando ergo circa viduitatis statum bene affectam esse constat, tunc commendanda vita spiritalis, non religiosa, cujus incommoda potius proponenda & exaggeranda, sed qualis fuit Paulæ, & Eustochii, &c. prospiciatque confessarius ut quantocyus voto castitatis saltem ad biennium vel triennium emisso, omnem aditum ad secundas nuptias excludat, quo tempore omnis conversatio cum sexu impari, & recreationes etiam cum consanguineis & affinibus prohibendæ, titulo majoris conjunctionis cum Deo. Ecclesiastici autem à quibus vidua visitabitur, aut quos visitabit, si omnes

day rehearse the litany, and strictly examine her conscience.

VII. It will be also a great help to the obtaining a perfect knowledge of all her inclinations, to prevail with her to repeat a general confession, although she had already made it to another.

VIII. Discourses must be made to her concerning the advantages of the state of widowhood, the inconveniencies of wedlock, especially when 'tis repeated, and the dangers to which mankind expose themselves by it; but above all, such as more particularly affect her.

IX. It will be proper, every now and then, artfully to propose to her some match, but such a one to be sure, as you know she has an aversion to; and if it be thought that she has a kindness for any one, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever.

X. When therefore 'tis manifest, that she is well dispos'd to continue a widow, it will then be time to recommend to her a spiritual life, but not a recluse one, the inconveniencies of which must be magnify'd to her; but such a one as *Paula's* or *Eustochius's*, &c. and let the confessor, having as soon as possible prevail'd with her to make a vow of chastity, for two or three years at least, take due care to oppose all tendencies to a second marriage; and then all conversation with men, and diversions even with her near relations and kinsfolks must be

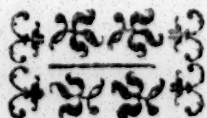
omnes excludi nequeant, tamen tales sint qui ex nostrorum commendatione admittantur, vel à nostrorum nutu dependeant.

XI. Hac usque ubi progressum fuerit, paulatim ad bona opera præsertim eleemosynas inducenda erit vidua, quæ tamen nulla ratione præstabit sine sui patris spiritualis directione; cum plurimum intersit, ut cum discretionem talentum in lucrum spirituale detur, & eleemosynæ male collocatæ sint sæpe causa vel fomentum peccatorum, & sic simplicem tantum fructum & meritum causent.



forbid her, under a pretence of entering into a stricter union with God. As for the ecclesiasticks, who either visit the widow, or receive visits from her, if they all can't be debarr'd, yet let none be admitted but what are either recommended by some of our society, or are dependants upon them.

XI. When we have thus far gain'd our point, the widow must be, gradually, excited to the performance of good works, especially those of charity; which, however, she must by no means be suffered to do, without the direction of her ghostly father, it being of the last importance to her soul, that her talent be prudently laid out for the obtaining a spiritual interest; and since charity ill-apply'd, often proves the cause and incitement to sins, which efface the merit and reward that might otherwise attend it.



C A P. VII.

Quomodo conservandæ viduæ, & disponendum de bonis quæ habent.

I. **U**Rgeantur continuo ut pergant in devotione & operibus bonis, sic ut nulla hebdomada transeat, quin sua sponte aliquid in honorem Christi, B. Virginis, vel patroni sui præscindant à se de superfluis; quod ipsum in pauperes erogent, vel ornatui templorum destinent, donec spoliis plerisque & primitiis Ægypti sint exutæ.

II. Quod si, præter communem affectum, suam erga societatem nostram liberalitatem testentur, idque facere continuant, fiant omnium meritorum societatis participes, cum indulto speciali Provincialis, aut etiam, si tantæ personæ fuerint, Generalis.

III. Si emiserint votum castitatis, renovent illud more nostro bis in anno, concessa illis pro illa die recreatione honesta cum nostris.

IV. Visitentur crebro, & jucundis colloquiis, & historiis spiritualibus, ac facetiis recreentur & foveantur, juxta uniuscujusque humorem & inclinationem.

V. Non

CHAP. VII.

*How such widows are to be secured,
and in what manner their effects are
to be dispos'd of.*

I. **THEY** are perpetually to be press'd to a perseverance in their devotion and good works, in such manner, that no week pass in which they do not, of their own accord, lay somewhat apart out of their abundance, for the honour of Christ, the blessed Virgin, or their patron saint; and let them dispose of it in relief of the poor, or in beautifying of churches, till they are entirely strip'd of the first fruits and spoils of *Egypt*.

II. But if besides a general affection, they shew a particular liberality to us, and continue to do so, let them be made partakers of all the merits of the society, and favour'd with a special indulgence from the provincial, or even from the general, if their quality be such as may in some measure demand it.

III. If they have made a vow of chastity, let them, according to our custom, renew it twice a year; and let the day whereon this is done, be set apart for innocent recreations with the members of the society.

IV. Let them be frequently visited, and entertain'd in an agreeable manner, with spiritual stories; and also diverted with pleasant discourses,

V. Non tractentur nimis rigide in confessione, ne morosæ nimis fiant, nisi forte amissa spe gratiam illarum aliunde occupatam recuperandi; in quo magna discretione de inconstanti mulierum genio judicandum.

VI. Arceantur ingeniose a visitationibus & festivitatibus aliorum templorum, maxime religiosorum, & inculcetur illis omnes aliorum ordinum indulgentias in societatem esse refusas.

VII. Si lugendum ipsis sit, permittatur ornatus lugubris cum honesta majestate aliquid spirituale simul & mundanum spirans, ut non apprehendant se a viro spirituali plane gubernari; denique modo non sit periculum inconstantiae, & erga societatem fideles & liberales inveniantur, concedatur illis quidquid ad sensualitatem requirunt, moderate & excluso scandalo.

VIII. Collocentur apud viduas aliæ puellæ benevole & parentibus divitibus ac nobilibus nate, quæ nostrorum directioni, & modo vivendi paulatim assuefiant; his præsit aliqua a confessario totius familiæ ad hoc electa & constituta; subjectiontur syndicationibus aliisque consuetudinibus societatis, & quæ sese accommodare nolunt, dimittantur ad parentes vel alios a quibus adductæ erant, describan-

discourses, according to their particular humours and inclinations.

V. They must not be treated too rigorously in confession, lest we make them morose and ill-temper'd, unless their favour be so far engag'd by others, that there is danger of not regaining it ; and in this case, great discretion is to be us'd in forming a judgment of the natural inconstancy of women.

VI. Good management must be us'd to prevent their visiting other churches in festival times but especially those of religious orders ; for which purpose, let them hear it often repeated, that all the indulgences of other orders are more amply contain'd in our's.

VII. If they must put on mourning, give them the liberty of such a becoming dress as has in it an air both religious and fashionable : that they may not think they are altogether to be govern'd by their spiritual guide. Lastly, if there be no suspicion of their inconstancy, but they are, on the contrary, faithful and liberal to our society, allow them in moderation, and without offence, whatever pleasures they have an inclination to.

VIII. Let women that are young, and descended from rich and noble parents, be plac'd with those widows, that they also may, by degrees, become subject to our directions, and accusom'd to our method of living : As a governess to these, let some woman be chosen and appointed by the family-confessor, let these submit to all the censures, and other customs of the society ; but such as
will

describantur tamquam dyscolæ, difficilis genii, &c.

IX. Nec minor cura sanitatis, & recreationis illarum, quam salutis habenda erit; quare si de valetudine conquerantur, statim jejunia, cilicia, disciplinæ, aliæque pœnitentiæ corporales, prohibeantur; neque permittantur ad templum etiam exire, sed domi secreto & caute administrentur. Dissimuletur cum illis ingressus in hortum vel collegium, modo secreta id fiat, permittantur colloquia & recreationes secretæ cum iis qui maxime arriserint.

X. Pro dispositione reddituum quos habet vidua in favorem societatis facienda, proponatur perfectio status hominum sanctorum, qui relicto mundo, parentibus, & bonis abdicatis, cum magna resignatione, & animi hilaritate Deo servierunt. Exponantur in ordine ad hoc quæ habentur in constitutione & examine societatis, de istiusmodi renunciatione & abnegatione omnium rerum. Allegentur exempla viduarum, quæ sic brevi in sanctas evaserunt, cum spe canonizationis, si sic in finem usque perseveraverint, ostendaturque ipsis non defuturam ad hoc nostrorum apud pontificem auctoritatem.

will not conform themselves, immediately dismiss to their parents, or those who put them to us, and let them be represented as untractable, stubborn, and of a perverse disposition.

IX. Nor is less care to be taken of their health and recreations than of their salvation; wherefore if ever they complain of any indisposition, immediately all fasting, canvas, discipline, and other corporal penance must be forbidden; nor let them be permitted to stir abroad even to church, but be tended at home with privacy and care. If they secretly steal into the garden, or college, seem as if you knew it not, and allow them the liberty of conversation and private diversions with those whose company is most agreeable to them.

X. That the widow may dispose of what she has in favour of the society, set, as a pattern to her, the perfect state of holy men, who, having renounc'd the world, and forsaken their parents, and all that they had, with great resignation and chearfulness of mind devoted themselves to the service of God. For the better effecting of this, let what is contain'd in the constitution and statutes of the society relating to this kind of renunciation, and forsaking of all things, be explain'd to them, and let several instances of widows be brought, who thus in a short time became saints, in hopes of being canoniz'd, if they continued such to the end. And let them be appriz'd that our society would not fail herein to use their interest at the court of *Rome*.

XI. Let

XI. Imprimendum ipsis hoc firmiter, si conscientiae perfecta quiete frui velint, omnino sine murmuratione, tædio, aut ulla reituentia interiori, sequendam esse tam in temporalibus quam in spiritualibus confessorii directionem, tamquam à Deo peculiariter destinati.

XII. Instruendæ etiam per occasionem, gratius esse si personis ecclesiasticis, maxime religiosis spectatæ & exemplaris vitæ elemosynas suas dent, non nisi conscio tum & approbante confessario.

XIII. Cavebunt diligentissime confessarii, ne quocumque prætextu hujusmodi viduæ illorum penitentes alios religiosos invisant, aut familiaritatem cum illis ineant; quod ut impédiant, conabuntur suo tempore deprædicare societatem tanquam ordinem superlativum præ cæteris, & utilissimum in ecclesia, majoris auctoritatis apud pontificem & principes omnes, perfectissimum in se, quia dimittit noxios & inidoneos, adeoque sine spuma & fæcibus vivit, quibus scatent monachi, plerumque indocti, bardi, segnes, salutis suæ incurii, ventricolæ, &c.

XIV. Proponant confessarii & suadeant illis ordinarias pensiones, & tributa, quibus subleventur annuatim collegiorum & domorum professorum

XI. Let this be strongly inculcated, that, If they desire to enjoy perfect peace of conscience, they must, as well in matters temporal as spiritual, without the least murmuring, or inward reluctance, entirely follow the direction of their confessor, as one particularly allotted them by divine providence.

XII. They must be also instructed upon every occasion, that their bestowing of alms to ecclesiasticks, and even to the religious of an approv'd and exemplary life, without the knowledge and approbation of their confessor, is not equally meritorious in the sight of God.

XIII. Let the confessors take diligent care to prevent such widows as are their penitents, from visiting ecclesiasticks of other orders, or entering into familiarity with them, under any pretence whatsoever; for which end, let them, at proper opportunities, extol the society as infinitely superior to all other orders; of the greatest service in the church of God, and of greater authority with the Pope, and all princes; and that 'tis the most perfect in itself, in that it discards all persons offensive or unqualify'd, from its community, and therefore is purified from that scum and dregs with which the monks are infected, who, generally speaking, are a set of men unlearned, stupid, and slothful, negligent of their duty, and slaves to their bellies.

XIV. Let the confessors propose to them, and endeavour to persuade them to pay small pensions and contributions towards the yearly
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support

rum debita, præcipue domus professæ Romanæ, nec immemores sint ornamentorum templi, ceræ, vini, &c. ad celebrationem missæ sacrificii necessariorum.

XV. Quod si in vita sua vidua ex pleno bona sua societati non inscripserit, proponatur illi per occasionem, & præsertim ingruente gravi morbo aut periculo vitæ, egestas, novitas & multitudo plurimorum collegiorum nondum fundatorum inducanturque suaviter & fortiter ad sumptus faciendos, quibus æternam gloriam sunt fundaturæ.

XVI. Idem faciendum cum principibus, & benefactoribus aliis; persuadendum, inquam, ea quæ perpetua sunt in hoc mundo & in altero æternam illis gloriam à Deo paritura; quod si hinc inde aliqui malevoli allegent exemplum Christi, qui non habebat ubi caput reclinaret, velintque socios Jesu similiter esse pauperrimos, ostendatur & serio imprimatur passim omnibus, ecclesiam Dei nunc mutatam & monarchiam factam quæ auctoritate & potentia magna tueri se debet, contra potentissimos inimicos, & esse lapidem illum parvum excisum qui crevit in montem maximum, prædictum per prophetam.

XVII. Iſtis

support of colleges and religious houses, but especially of the Jesuits college at *Rome*; nor let them forget the ornaments of churches, wax-tapers, wine, &c. things necessary in the celebration of the mass.

XV. If a widow does not in her life-time make over her whole estate to the society; whenever opportunity offers, but especially when she is seiz'd with sickness, or in danger of life, let some take care to represent to her the poverty of the greatest number of our colleges, whereof many just erected have hardly as yet any foundation; engage her, by a winning behaviour and inducing arguments, to such a liberality, as will lay a foundation for her eternal happiness.

XVI. The same art must be used with princes and other benefactors: for they must be wrought up to a belief, that these are the only acts which will perpetuate their memories in this world, and secure them eternal glory in the next: If ill-minded persons alledge the example of our Saviour, who had not whereon to lay his head, and from thence argue, that the society of Jesus ought to distinguish themselves by their poverty; In answer to such insinuations as these, we must seriously inculcate on the minds of all, that the church of God is now chang'd and become a monarchy, which is to maintain itself against mighty enemies, by authority and power; and that 'tis that little hewn-stone, which is become a vast mountain, as foretold by the prophet.

XVII. Iſtis quæ addiſcæ ſunt eleemoſynis & ornatui templorum, oſtendatur crebro, ſummam perfectionem in eo conſiſtere, quod terrenarum rerum amore ſeſe exuentes, ipſum Chriſtum ejusque ſocios earum poſſeſſores faciant.

XVIII. Sed quia minus ſemper ſperandum à viduis quæ liberos ſuos ad ſæculum dirigunt, ſuadebimus,



XVII. Those who are inclin'd to acts of charity, and the adorning of temples, should be frequently told, that the height of perfection consists in withdrawing their affections from earthly things, and resigning them to Christ and his followers.

XVIII. But since our expectations must necessarily be less from widows that educate their children for secular employments, we shall now proceed to lay down methods proper for preventing this inconvenience.



CHAP.

CAP. VIII.

Quomodo faciendum, ut filii & filiae viduarum religiosum aut devotarium statum amplectantur.

I. **S**ICUT matribus fortiter, sic nostris suaviter in hac materia est agendum: matres, nimirum, instruendæ ut proli suæ reprehensionibus, castigationibus, &c. molestæ sint à teneris, dum provectiores præsertim filiæ fuerint, muliebrem ornatum & clenodias illis negent; optando sæpe & Deum rogando ut ad statum ecclesiasticum adspirent, & pollicendo insignem dotem si moniales esse voluerint; exponant sæpe difficultates quæ in matrimonio sunt omnibus communes, & si quas ipsæmet in particulari expertæ sint, dolendo quod cœlibatum suo tempore matrimonio non prætulerint; denique sic agant continuo, ut filiæ præsertim, tædio vitæ apud matrem tali modo transigendæ, de statu religioso cogitent.

II. Cum filiis conversentur nostri familiariter, si quidem ad societatem nostram apti visi fuerint, introducantur opportune in collegium, & ostendantur,

CHAP. VIII.

*How widows children are to be treated
that they may embrace a religious
life.*

I. **A**S it will behove the widows to act with resolution, so we must proceed with gentleness upon this occasion. Let the mothers be instructed to use their children harshly, even from their cradles, in reproofs, corrections, &c. And when their daughters are grown up, let them then especially be deny'd the common dress and ornaments of their sex; at all times offering up prayers to God, that he would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns; let them lay before them the many inconveniences attending every one in a marry'd state, and those in particular which they themselves have found by woeful experience; often lamenting the great misfortune of their younger years, in not having preferr'd a single life. And lastly, let them persist to use them in this manner, that their daughters may think of a religious state, being tired by leading such a life with their mothers.

II. Let our members converse familiarly with their sons, and if they seem fit for our society, introduce them occasionally into the college,

dantur, explicenturque illis ea, quæ quoque modo grata futura, & ad societatem amplectendam invitatura creduntur, ut sunt horti, vineæ, domus rurales, & prædia, ubi nostri sese recreant; narretur illis itineratio ad diversa regna, communicatio cum principibus mundi, & quæcumque juvenilem ætatem oblectant, in refectorio & cubiculis exterior mundities, blanda conversatio inter nostros, regulæ nostræ facilitas, cui tamen compromissa est gloria Dei, ordinis denique nostri super alios præ-eminentia, & colloquia simul faceta cum piis commisceantur.

III. Moneantur quasi ex revelatione interdum ad religionem in genere; deinde caute insinuetur perfectio & commoditas nostræ præ cæteris; expendanturque tum in publicis exhortationibus, tum in privatis colloquiis quam sit grave contra vocationem divinam calcitrare: tandemque inducantur ad facienda exercitia spiritualia; ut de statu vitæ deligendo concludant.

IV. Procurent nostri ut hujusmodi adolescentes instructores habeant societati addictos qui continuo invigilent & hortentur; si autem reluctentur, subtrahantur hinc inde aliqua, ut tædio vitæ afficiantur. Exponat mater difficultates familiæ. Tandem, si non ita commode fieri possit, ut sua sponte animum ad societatem adjiciant, nittant-

college, and let every thing be shewn with the best face, to invite them to enter themselves of the order; as the gardens, vine-yards, country-seats, and vills, where those of our society divert themselves: let them be inform'd of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth: let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God: and lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories.

III. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then artfully insinuate the perfection and conveniencies of our institution above others: and take care to set in a due light, both in publick exhortations and private discourses, how heinous a crime it is to resist the immediate call of God; and lastly, let them be soothed to the performance of spiritual exercises, to determine them in the choice of such a state of life.

IV. We must provide for these youths, tutors attach'd to our society, who will continually watch over them: but should they seem reluctant, abridge them by degrees of their former liberties, that by such restraint their life may be made uneasy. Let their mothers set forth the difficulties which the family labour under; and
G
if,

*tantur titulo studiorum ad remota societatis gyna-
nasia, & ex parte matris pauca submittantur
solatia, ex parte vero societatis adhibeantur leno-
cinia, ut affectum in nostros transferant.*



if, after all, they cannot be brought of their own accord to desire admission into the society, send them to distant colleges belonging to the order, under the notion of keeping them closer to their studies; and from their mothers let them receive little countenance, but let our members make use of the most alluring behaviour, in order to gain their affections.



C A P. IX.

De redditibus collegiorum augendis.

I. **N**emo quantum fieri poterit ad ultimam professionem admittatur, quamdiu successiones aliquas expectet, nisi fratrem se junctorem habeat in societate, vel ob alias graves causas; in omnibus tamen & ante omnia consulendum est amplificationi societatis, secundum fines superioribus notos; qui in hoc saltem conspirent, ut ecclesia ad majorem gloriam Dei pristino nitore restituatur, & totius cleri non nisi unus sit spiritus; quocirca frequenter monendum est & passim promulgandum, societatem partim constare ex professis adeo mendicis, ut præter largitiones quotidianas fidelium, careant omnibus omnino; partim etiam aliis patribus pauperibus quidem, sed qui possident bona stabilia, ne sint in gravamen populi pro studiis ac functionibus suis, ut sunt cæteri mendicantes; ideoque serio inculcent confessarii principum, magnatum, viduarum, & aliorum (à quibus societas multum sperare potest) ea quæ hanc materiam concernunt, ut dum spiritualia illis conferunt & divina, ad minimum terrena & temporalia ab illis recipiant, neque vix unquam omittant occasiones recipiendi cum offertur; si autem promissum fuerit & differatur, prudenter in memoriam revocetur, quantum tamen

C H A P. IX.

Of encreasing the revenues of our colleges.

I. **N**Ever admit any person, if it can well be prevented, to his last degree, so long as he shall have an expectation of any estate falling to him, unless he has a brother in the society who is younger than himself, or some other important reasons require it; but above all things, and in every action, the encrease of the society must be regarded, for ends known to the superiors; who in this point (no doubt) agree that, for the greater displaying of God's glory, the church should be restored to its antient splendor, by the perfect harmony of all its clergy. Wherefore let it frequently, in every place, be published, that the society consists partly of professors so very poor, that, excepting the daily alms of the faithful, they are entirely destitute of the common necessities of life; and partly of others, poor indeed, but possessed of some little matters, by help whereof they subsist, being, neither for their studies, nor the duties they perform, an incumbrance to the people, as other mendicants are. Therefore let confessors of princes, and noblemen, widows and others, (from whom our expectations may reasonably be large) with great seriousness inculcate this notion, that, while we administer to them in divine and spiritual things, they at least should,

men fieri potest, omnem affectum erga divitias dissimulando; quod si quis ex confessariis sive magnatum sive aliorum, ad hæc in praxim redigenda minus industrius videatur, tempori & caute amoveatur, alio in locum ejus suffecto: & si necessarium sit ad majorem pœnitentium satisfactionem, ad remotiora collegia relegetur, dicendo societatem plurimum illius persona ac talentis ibidem indigere; nuper enim audivimus juvenes viduas immatura morte præventas, negligentia nostrorum supellectilem valde pretiosam, templis societatis dicatam non legasse, eo quod tempestiva acceptata non esset; neque est ad similia acceptanda tempus, sed bona pœnitentium voluntas spectanda est.

II. Prælati, canonici, pastores, aliique opulenti ecclesiastici industriis variis ad exercitia spiritualia sunt alliciendi, & paulatim sic mediante affectu erga res spirituales societati conciliandi, deinde eorum liberalitas paulatim prognosticanda.

III. Non negligent confessarii interrogare pœnitentes suos (opportune tamen) de nomine, familia, affinibus, parentibus, amicis, bonis, dein
spectare

in return, contribute to us of their earthly and temporal : seldom miss the opportunity of receiving from them whatever is offer'd : and if any thing be promised, and the performance delay'd, take care to remind them thereof with prudence, and in such a manner as may best conceal our love of riches. But should any confessors, either of noblemen, or others, seem the least negligent to put in practice these rules, let him, at a proper opportunity, be remov'd, and put another more fit in his room ; and should it be requisite, for the greater satisfaction of the penitents, let him be sent to one of the most distant colleges, saying, that a person of his ability, would be there of much greater service to the society : for we have lately been informed that several young widows, being snatch'd away by sudden death, did not bequeath to us their valuable effects, through the negligence of some members who did not take care to accept of them in due time ; for in getting these things, regard is not to be had to the time, but the good inclination of the penitent.

II. Let various wiles be used to draw prelates, canons, pastors, and other rich ecclesiasticks, to the exercise of spiritual acts, that through their affection for holy things, we may gradually gain them to the society ; and by that means promise ourselves to be in some measure partakers of their liberality.

III. Confessors must remember to inquire of their penitents, at proper opportunities, of what family, relations, parents, friends, estates they

spectare successiones illorum, statum, intentionem ac resolutionem, quam si nondum sumpserint societati favorem, oportebit persuadere; quod si spes alicujus utilitatis prima fronte affulgeat, quia non expedit de omnibus simul interrogare, jubeantur, siue titulo majoris elucidationis conscientiae, siue pœnitentiæ medicinalis, hebdomadatim confiteri, & honeste ab eodem confessario invitentur, ut quod una vice inquirere non potuit, pluribus inquireat; quod si successerit ex voto, si scœmina fuerit, ad persistendum in frequenti confessione & visitatione, si vir ad sodalitatem frequentandam, & familiaritatem nostrorum, quoquo modo inducatur.

IV. Quæ de viduis dicta sunt, eadem agenda circa mercatores, cives opulentos, & conjugatos prole carentes, intelligantur; à quibus non raro societas ex asse hæreditatem acquireret, si prudenter hæc praxes executioni mandentur. Potissimum autem hæc observanda erunt, circa opulentas devotarias nostros frequentantes, quæ si non sint parentibus valde nobilibus natæ, tantum ad summum poterit vulgus obmurmurare.

V. Rectores

they possess, what they may have in expectancy ; as also their state, intention and resolution, which they must endeavour to mould in favour of the society, if it be not so already. If, at first trial, we have prospect of advantage, (it being improper to pry into all things at once) enjoin them, under pretence of better clearing their conscience, or doing some soul-saving penance, to weekly confessions ; and let the same confessor give them another handsome invitation, that he may get opportunities of putting such questions, which he could not conveniently ask before. The matter succeeding according to his wish ; if it be a female penitent, let all ways be tried to induce her to persist in frequent confessions, and constant attendance on the service of the church ; if a man, to frequent the company of the members of our society, and endeavour to enter into familiarity with them.

IV. What has been said, in relation to widows, must be made use of towards merchants, rich citizens, and married people who are childless ; whose entire estates the society may often acquire, provided these rules be prudently put in practice ; but chiefly they must be observed with respect to rich female devotees, who converse often with our members ; upon whose account the common people only can but murmur, unless they happen to be descended from very noble families.

V. Let

V. Rectores collegiorum conabuntur habere notitiam domorum, hortorum, prædiorum, vinearum, pagorum, cæterorumque bonorum, quæ à primariis nobilibus, mercatoribus aut civibus possidentur, & si fieri potest gravaminum ac reddituum quibus onerantur; sed caute id præstandum & efficacissime per confessionem, sodalitatem, ac privata colloquia; quod si confessarius pœnitentem divitem adeptus sit, continuo rectorem moneat, & omni modo fovere conetur.

VI. Porro summa rei in eo constituenda est, quod nostri omnes apposite benevolentiam pœnitentium, & aliorum, quibuscum conversantur, captare nŕint, & singulorum inclinationi se accommodare; quapropter ad loca quæ à divitibus & nobilibus inhabitantur, provinciales provideant, ut multi mittantur, & ut provinciales id prudentius ac felicius faciant, rectores de messe illos accurate instruere suo tempore meminerint.

VII. Inquirant etiam an contractus & possessiones per receptiones filiorum in societatem, ad illam transire possint; & si fieri potest, explorent an bona aliqua sic per pactum aliquod conductæ, vel aliter collegio cedere possint, ut post tempus societati cedant; ad quem finem, societatis necessitas, & gravamen debitorum, omnibus præsertim magnatibus & divitibus intimanda erunt.

VIII. Si

V. Let the rectors of colleges endeavour to procure thorough information, of the houses, gardens, farms, vineyards, villages, and other effects, belonging to the principal nobility, merchants and citizens; and (if possible) of the taxes and rents with which they are incumbered: but this may be done with caution, and most effectually at confessions, in familiar conversation, and private discourses. And whenever a confessor has got a rich penitent, let him immediately inform the rector, and try all winning artifices, to secure him.

VI. But the whole success of our affairs turns chiefly on this point; *viz.* That all our members, by studying a compliance with every one's humour, work themselves into the good graces of their penitents, and others they converse with; to which end, where places are inhabited by the rich and noble, there let the provincials take care to send a considerable number; and that they may perform this with more prudence and success, let the rectors not omit giving them full instructions (as occasion requires) what a plentiful harvest is like to crown their endeavours.

VII. Let enquiry be made, whether, by receiving their children into the society, we can procure any of their leases or estates: and if so, whether, should they enter into an agreement with us, any part of their effects could be made over to the college, in a such manner, that it may, after a limited time, revert unto us: and for the better

VIII, Si contigerit viduas aut conjugatos divites nobis addictos tantum habere filias, eos nostri benedice dirigent ad statum devotarium, vel ad religionem monialium; dote aliqua illis relicta, cætera societati paulatim acquirentur; quod si filios habeant qui societati apti erunt, ad illam allicientur, alii ad alias religiones, etiam certo minimo compromisso inducendi erunt; sed si filius unicus sit, quibuscumque modis ad societatem pertrahendus erit, eique metus omnis parentum ex animo removendus, & vocatio Christi inculcanda est, ostendendo etiam Deo sacrificium gratissimum fore, si parentibus insciis & invito aufugerit; deinde mittatur ad novitiatum remotum, præmonito prius generali; quod si filios & filias habeant, prius filie in monasterium vel statum devotarium dirigantur, deinde filii in societatem cum successione bonorum pertrahantur.

IX. Superiores hujusmodi viduarum & conjugatorum confessarios suaviter & fortiter moneant, ut sese utiliter pro societate secundum hæc monita impendant; quod si non fecerint, alii eorum loco substituantur, & ipsi removeantur, sic ut notitiam cum illa familia fovere non possint.

X. Viduæ

ter success in this affair, let the necessities of the society, and the load of debts they labour under, be particularly represented to the nobility and those that are rich.

VIII. If it happen that widows or rich married people, who are our friends, have daughters only, let these be persuaded by our members to make choice of a religious life; that a small fortune being left to them, the society may by degrees, get the rest into their possession: and if they have sons who are fit for our turn, let them be allur'd to us, and the others be enticed, by the promise of small rewards, to enter themselves of different orders. But should there be an only son, let no means be omitted for the bringing him over to the society, and to free him from all fear of his parents, let him be persuaded 'tis a call from above; and shewn how acceptable a sacrifice it would be to God, should he embrace our order, without the knowledge of his parents, or even against their will; if this be effected, let him begin his noviciate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters be first dispos'd of in a nunnery; and afterwards let the sons be drawn into the society, when they are got into possession of their sisters effects.

IX. Let superiors earnestly, but with mildness, admonish the confessors of such widows and marry'd people, to apply themselves industriously for the service of the society, according to these instructions; and if they do not let
others

X. *Viduae vel aliae personae devotae, quae videntur magno affectu ad perfectionem tendere, inducantur ad hoc tamquam ad efficacissimum medium perveniendi ad apicem perfectionis, si omnes suas possessiones societati cedant, & vivent annona societatis, quae illis secundum exigentiam continuo administrabitur, ut sine ulla cura ac sollicitudine Deo liberius serviant.*

XI. *Ad persuadendam efficacius paupertatem societatis, superiores à ditioribus personis societati additis mutuent pecunias sub chirographo, quarum solutio differatur; deinde tempore morbi praesertim periculosi talis persona constanter visitetur, & omni ratione praeveniatur, ut tandem moveatur ad reddendum chirographum; sic enim nostri non agnoscentur testamento, & interim nihilominus lucrabimur absque invidia succedentium in bona morientis.*

XII. *Conveniet etiam ab aliquibus personis pecuniam sub annuo redditu sumere, & eandem nummo altiori alibi constituere, ut redditus redditum compenset; interim enim fieri poterit, ut amici qui pecunias sic mutuo dederunt, misericordia nostri moti, lucrum aut subinde etiam capitale*
sive

others be substituted in their places, and they remov'd so as to prevent their correspondence with that family.

X. Let the widows or other devotees, who seem with fervency to aspire at perfection, be induced to this as the most effectual means of attaining the heighth of perfection to give up all they have to the society, and live on the allowance of the society, who will supply them from time to time as they have occasion, that they may serve God without any care or anxiety.

XI. The better to persuade the world of the society's poverty, let the superiors borrow money on their notes, of some rich persons who are our friends, and, when due, delay the payment thereof. Afterwards let the person who lent the money (especially in time of dangerous sickness) be constantly visited, and by all methods wrought upon to give up the notes; by this means, we shall not be mentioned in his will; and yet gain handsomely, without incurring the ill-will of his heirs.

XII. 'Twill also be proper to borrow money of some at a yearly interest, and dispose of it to others at a higher rate, that the income on one hand may more than answer the outgoings on t'other. For in the mean time, it may happen, that our friends, to whom we are indebted, compassionating the necessities of the society, when they find us engaged in erecting of
col:

sive testamento, sive donatione inter vivos, societati cedant, dum collegia struuntur, aut templa ædificantur.

XIII. Utiliter etiam societas sub nomine mercatorum divitum nobis addictorum negotiari poterit; sed respiciendum certum ac copiosum lucrum, etiam in Indiis, quæ societati non tantum animas, verum etiam opes multas hæcenus, Deo favente, subministrarunt.

XIV. Procurent nostri habere in locis ubi resident, medicum aliquem societati fidelem, quem apud ægros præ cæteris præcipue commendent & extollant; ut vicissim ipse nostros præ cæteris religiosis commendans, efficiat ut passim apud primarios ægros & præsertim moribundos vocentur.

XV. Confessarii sint assidui in visitandis ægris, potissimum qui periclitantur, & ut alios religiosos & ecclesiasticos inde honeste eliminent, procurent superiores, ut tempore illo quo confessarius discedere cogitur ab ægroto, continuo alii succedant, & ægotum in bonis propositis foveant; interim incutiendus erit prudenter horror inferni, &c. ad minimum purgatorium, demonstrandumque, quod sic ut aqua exstinguit ignem, sic eleemosyna exstinguit peccatum; nusquam autem melius eleemosynas impendi posse, quam in hujusmodi personarum alimentum ac subsidium, qui ex vocatione sua profitentur charitatem erga salutem proximi; sic enim illius participes faciendos, & satisfaci-

colleges, or building of churches, may, by will, or donation in their life-times, forgive us the interest, and perhaps the principal.

XIII. The society may also advantageously traffick under the borrow'd names of some rich merchants, our friends; but never without a certain and abundant gain; and this may be done even to the *Indies*, which hitherto, by the favour of God, have furnish'd us not only with souls, but much wealth.

XIV. In whatever places our members reside, let them never omit to provide a physician who is firm to the interest of the society: him let them recommend to the sick, and prefer before all others; that he, in return, by extolling our society above all other religious orders, may occasion us to be call'd to all persons of distinction, when afflicted with sickness, but chiefly to such as are past hopes of recovery.

XV. Let the confessors be assiduous in visiting the sick, but especially such as are thought to be in danger; and that the ecclesiastics and members of other orders may be discarded with a good pretence, let the superiors take care that when the confessor is obliged to withdraw, others may immediately succeed, and keep up the sick person in his good resolutions: At this time it may be adviseable to move him by the terrors of hell, &c. at least of purgatory; and tell him, that as fire is quenched by water, so sin is extinguished by acts of charity; and that alms can never be better bestow'd, than for
H the

ros ægrotos pro peccatis propriis, quia charitas aperit multitudinem peccatorum; describi potest quoque charitas, tamquam vestis illa nuptialis, in qua nemo admittitur ad mensam cœlestem. Denique ex scriptura & sanctis patribus alleganda erunt, quæ, respectu habito ad capacitatem ægroti, efficacissima judicabuntur ad illum perducendum.

XVI. Mulieres conquerentes de vitiis aut leſtiis suorum maritorum, doceantur subtrahere secreto summam aliquam pecuniæ, illamque offerre pro expiandis peccatis maritorum, & impetranda illis gratia.



the nourishment and support of such who by their calling profess a desire to promote the salvation of their neighbour ; by this means he'll be made partaker of our merit, and atone for his own sins ; for charity covers a multitude of sins. Charity may be also represented to them as that wedding-garment, without which no one is admitted to the heavenly feast. Next let some passages be quoted out of the sacred writ, and holy fathers, which (regard being had to the sick person's capacity) shall be judg'd most proper to prevail on him.

XVI. Lastly, let the women, who complain of the vices or ill-humour of their husbands, be instructed secretly to withdraw a sum of money, that, by making an offering thereof to God, they may expiate the crimes of their sinful help-mates, and secure a pardon for them.



CAP. X.

De disciplinæ hujus rigore privato in
societate.

I. DImittendus erit quilibet vel cujusvis conditionis vel ætatis, alio colore quævis, tamquam hostis societatis, qui devotas nequitias vel alios amicos alienaverit à templo nostrorum frequentatione nostrorum, aut eleemosynas ad alia templa, vel religiosos diverterit, vel alicui opulento, aut bene societati congruo illam diffuderit; tum etiam qui circa tempus, quo de bonis propriis disponendum erat, affectum erga consanguineos potius, quam erga societatem, ostenderit; hoc enim magnum immortificati animi signum est, & convenit profectos esse plane mortificatos; item qui eleemosynas à pœnitentibus aut aliis amicis societatis ablatas ad consanguineos suos pauperes diverterint. Ut autem de causa dimissionis suæ postea non conquerantur, non dimittantur statim, sed prohibeantur primo, ab audiendis confessionibus, mortificentur & vexentur exercitiis vilissimorum officiorum; cogantur ad ea interdies præstanda à quibus aversionem maximam habere cognoscuntur, removeantur ab altioribus studiis ac honorificis muniis, urgeantur capitulis ac reprehensionibus publicis, arceantur à recreationibus, & conversatione externorum, subtrahantur

CHAP. X.

Of the particular rigour of discipline in the society,

WHoever hath alienated our female devotees or other friends, from our churches, or frequent converse with our members: whoever hath withdrawn alms to other churches or orders, themselves, or persuaded the rich and well-inclined to us, to do it: whoever, at the time of disposal of their own estates, hath shewn a greater affection to their near relations, than to the society; for this is a plain demonstration of an unmortified mind, and it behoves professors to be thoroughly mortified: whoever hath converted the alms of penitents, or of other our friends, to the use of their own necessitous kinsfolks: let such be expelled, as enemies to the society, of what age or condition soever they be: yet for this, let some other pretence be alledg'd. But to prevent their making complaint of this usage, let them not be expelled immediately, but first be restrained from hearing confessions, be mortified and fatigued with exercise of the most servile offices; be obliged to perform such duties, to which it is evident they have an utter aversion; let them be removed from higher studies and honourable employs, and be thoroughly mortified and publicly censured in the chapter,
de-

in vestibus, aliisque utensilibus, ea quæ omnia necessaria non sunt, donec ad murmurationem, & impatientiam inducantur, & tunc tamquam nimis immortificati, & aliis malo exemplo perniciosi dimittantur, & si ratio dimissionis paratibus aut prælatis ecclesiæ danda sit, dicantur non habuisse spiritum societatis.

II. Dimittendi insuper erunt qui scrupulum fecerint in acquirendis societati bonis, dicanturque esse nimium proprio judicio addicti; quod si apud provinciales rationem facti sui reddere voluerint, non audiantur, sed urgeantur ad regulam quæ omnes obligat ad cæcam obedientiam præstandam.

III. Reflectendum erit ab initio & à teneris, quinam maxime in affectu erga societatem proficiant, qui autem affectum erga alios ordines, aut pauperes, aut parentes tenere deprehendantur, cum sint futuri inutiles, modo supra dicto, paulatim ad dimissionem disponantur.



bar'd of recreations, and conversation with strangers, and be deny'd, in dress and every thing else, whatever is not absolutely necessary, till they become impatient and murmur; let them then be dismiss'd, as persons not duly mortify'd, whose bad example may be pernicious to others; and if the reason of their expulsion be required by their parents, or the prelates of the church, let them be represented as not having the spirit of the society.

II. Let such also be dismiss'd, who make a scruple of acquiring riches for the society, and set forth as persons too self conceited: and if they desire to give an account of their actions before the provincials, let them not be heard, but press'd with the statute, which commands implicit obedience from all.

III. Let us observe, from the first entrance, and even from their tender years, who they are that make the greatest advances in their affection for us: and let such as are found to retain a love, either for other orders, the poor, or their relations, be, by little and little, dispos'd for dismissal, in the manner above-mention'd, since they are not likely to prove of any service to the society.



C A P. XI.

Qualiter se nostri unanimiter pre-
stabit contra dimissos è socie-
tate.

I. **Q**Uoniam dimissi saltem aliquorum secreto-
rum conscii sunt, plerumque obscuri,
ac proinde eorum conatibus obviandum erit his
modis : antequam è societate dimittantur, in-
ducantur ut promittant scripto, & jurent se
nihil de societate unquam sinistri scripturi vel
dicturos ; interim superiores seruent scripto omnes
inclinationes, defectus ac vitia illorum, quæ
aliquando in manifestatione conscientia suæ pro-
more societatis dederunt, quibus si necesse fuerit,
societas apud magnates & prælatos ad illorum
promotionem impediendam se juvare poterit.

II. Scribatur quamprimum per collegia, quæ
nam dimissi sint, exaggerenturque causæ dimissi-
onis generales, immortificatio animi, inobedi-
entia, parvus affectus erga exercitia spiritualia,
proprium judicium, &c. deinde moveantur alii
omnes ne cum illis ulla ratione corresponscant,
& si ab externis de dimissis mentio fiat, loquan-
tur omnes uniformiter, & passim dicant, socie-
tatem neminem dimittere sine gravibus causis, epi-
cere instar maris cadavera, &c. insinuentur etiam
caute

C H A P. XI.

How our members must unanimously behave towards those who are expell'd the society.

SINCE those that are dismiss'd do frequently very much prejudice the society, by divulging such secrets as they have been privy to; their attempts must therefore be obviated in the following manner. Let them be prevail'd upon, before they are dismissed, to give it under their hands, and swear that they never will, directly or indirectly, either write or speak any thing to the disadvantage of the order; and let the superiors keep an account in writing of the evil inclinations, failings and vices, which they, according to the custom of the society, for discharge of their consciences, formerly confessed; this, if ever they give us occasion, may be made use of by the society, with the nobility and prelates, as a very good handle to prevent their promotion.

II Let it be immediately published thro' all our colleges, that such and such are dismiss'd; and let the general causes of their expulsion (such an unmortify'd mind, disobedience, disaffection for spiritual exercises, an obstinate adherence to their own opinions, &c.) be highly aggravated. In the next place, let all be advis'd to keep no correspondence with them upon any account whatsoever. And if strangers should happen to

I

make

caute hujusmodi causæ, propter quas odio habemur, ut plausibilior sit dimissio.

III. In domesticis exhortationibus persuadendum dimissos esse plane inquietos, & continuo periclitum repetere, exaggerenturque infortunia rerum, qui post discessum à societate male perierunt.

IV. Obviandum etiam erit accusationibus, quod dimissi à societate facere possent, per auctoritatem virorum gravium, qui passim declarent societatem neminem sine gravi causa dimittere, nec præscindere sana membra; quod confirmari possit per zelum quem habet, & generatim ostendat societas erga animas externorum: quanto magis erga domesticos suos?

V. Deinde hujusmodi magnates aut prælati, apud quos dimissi aliquid auctoritatis aut fidei sibi conciliare cœperint, omni genere beneficiorum à societate præveniendi sunt, ac obstringendi; explicandum illis quomodo bonum commune unius religionis tam celebris, quam utilis ecclesiæ præponderare debeat bono privato qualiscunque personæ; quod si affectus erga dimissos perseveret, juvabit causas dimissionis exponere, & exaggerare etiam

make any mention of them, let all our members unanimously affirm, in every publick place, that the society expells none without great reason, as the sea casts up dead carcasses, &c. and let such causes also be artfully insinuated, which have occasioned us any ill-will, that their expellment may appear to the world with a more commendable grace.

III. In our domestick exhortations, those who are expell'd must be represented as persons very turbulent, and continually importuning a re- admission into the society. And let their sad fate be industriously aggravated, who, after exclusion, have happen'd to come to an untimely or miserable end.

IV. Whatsoever accusations these bring against us, let them be oppugned by the authority of some grave members, who must every way declare that the society dismisses none but upon very good reasons, nor ever lops off members that are sound; this must be confirm'd by the zeal and concern we shew for the souls of strangers in general: how much greater must it therefore be for those who are members of our order?

V. In the next place, let the society, by all manner of obligations, endeavour to prevail upon the noblemen and prelates, with whom the dismiss'd may have any credit or authority, to deny them their countenance; and let it be shewn that the common good of an order, which is as famous as 'tis useful to the church, should always be preferr'd to the private advantage of any particular

etiam quæ non adeo certa sunt, modo per probabilem consequentiam deducantur.

VI. Omni modo præcavendum erit, ne præsertim ii, qui sua sponte societatem deseruerunt, promoveantur ad aliqua officia aut dignitates ecclesiæ, nisi se suæque omnia societati submiserint & addixerint, ita ut omnibus constare possit quod a societate omnino dependere velint.

VII. Procuretur tempore ut ab exercitio functionum celebrium in ecclesia, ut sunt conciones, confessiones, evulgationes librorum, &c. quantum fieri potest sint remoti, ne affectum & plausum vulgi sibi concilient; eo fine diligentissime in vitam ac mores illorum erit inquirendum, nec non in sodalitia, occupationes, &c. & intentiones dimissæ; quocirca efficiendum erit, ut cum aliquo e familia illa, quam dimissi incolunt, nostri peculiarem correspondentiam habeant; quamprimum autem quidpiam minus laudabile, aut censura dignum deprehensum fuerit, per personas inferioris ordinis nobis addictas in vulgus dispergatur, deinde magnates vel prælati, qui dimissos fovent, futuræ infamiæ indiciis teneantur; quod si nihil committant reprehensione dignum, & laudabiliter se gerant, extenuentur argutis propositicibus, ambiguisque verbis eorum virtutes, operaque quæ commendantur; donec æstimatio & fides

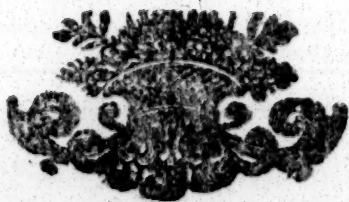
person whatsoever: and should they still remain an affection for them, it will then be of importance to lay open the causes of their expulsion, and even to aggravate them with those we have no positive proof of, so they can be deduced by probable consequence.

VI. Let all possible care be taken to hinder the promotion of such to offices and preferments in the church, who of their own accord have relinquished the society; unless they submit themselves, and all they have in the world, to our disposal, in such a manner, that it may plainly appear to every one, they are willing to have their whole dependance on us.

VII. Let them (as far as is possible) be timely removed from the exercises of the chief offices in the church, such as preaching, confessing, and publishing of books, &c. lest by these means they attract the affection and applause of the people. The strictest enquiries must therefore be made into their lives, manners, and conversations, what they apply themselves to, and their very intentions: to which end, matters must be so managed, that we may keep up a good correspondence with some of the family in which they live; and the minute the least trip be discovered, or any thing deserving censure, let it be industriously spread abroad in the world, by some of the lower rank of people, who are our friends, that so the noblemen or prelates may be restrained from shewing them any farther countenance, for fear of the scandal it may bring
I 3 upon

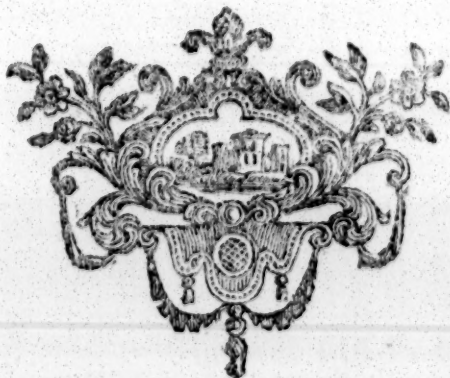
des quæ antea illis adhibebatur, imminuat. Societatis enim plene interest, dimissos, & præsertim eos qui eam sua sponte deseruerunt, præsertim suppressi.

VIII. Infortunia & eventus sinistri, qui occidunt, quamprimum divulgandi sunt, in civitatis tamen precibus personarum piarum, ut credantur nostri ex passione procedere; domi enim modis exaggeretur, ut alii contineantur.



upon themselves: and should they behave so as to leave us no room to find fault, let their virtues and laudable actions be depreciated by subtil insinuations, and doubtful expressions; till the esteem and credit they had formerly acquired, be lessened in the opinion of the world: for 'tis altogether for the interest of the society, that the dismiss'd (especially such as of their own accord desert it,) should be entirely kept under.

VIII. Let the misfortunes, and unlucky accidents which happen to them, be immediately publish'd; but still beg the prayers of godly persons for them, that they may not think we are hurried away by passion; but, among our members, let these misfortunes, by all means, be aggravated, that the rest may be the better kept in obedience.



C A P. XII.

Quinam conservari ac foveri in societate debeant.

I. **P**rimum locum tenere debent strenui operarii, qui scilicet non minus temporale quam spirituale societatis bonum promovent, quales sunt plerumque confessarii principum ac magnatum, duarum & devotarum opulentarum, concionatores & professores, & quicumque horum secretorum sunt conscii.

II. Corruentes viribus & defecti ætate, secundum quod talenta sua pro bono societatis temporali impenderunt, adeo ut habeatur decens ratio missis præteritæ; præterquam quod adhuc apta instrumenta sint ad deferendos superioribus defectibus ordinarios quos in reliquis domesticis, cum perpetuo domi sint, animadvertunt.

III. Dimittendi illi nunquam erunt, quantum fieri poterit, ne societas male audiat.

IV. Præterea fovendi quicumque ingenio, nobilitate, aut divitiis excellunt, præsertim si amicos & consanguineos societati addictos habeant & potentes, & revera ipsi sincero affectu erga societa-

C H A P. XII.

*Who should be kept, and favour'd in the
society.*

LET diligent labourers, whose industry is equally bent on promoting the temporal, as the spiritual interest of the society, be always held in the greatest esteem; of which sort are, generally speaking, confessors of princes and noblemen, of widows and rich female devotees, preachers, professors, and whoever are privy to these secret instructions.

II. The impaired in strength, and decrepit with age, must be next considered, according as they have employed their several talents for the temporal advantage of the society; that a grateful regard may be shewn to their past labours and because they may also (remaining always at home) be made use of, to pry into the actions of the other domesticks, and communicate to the superiors a faithful account of whatever miscarriages they shall be guilty of.

III. These should never be expell'd, if possible, lest we bring an ill reputation upon the society.

IV. Besides these, let all be caressed, who are distinguished either for their parts, nobility, or riches, especially if they have friends or relations who are firm to our interests, possess'd of power, and have given convincing proofs

tem sint, secundum explicationem supra datam mittendi illi Romam, vel ad universitates breviores ut studeant; si autem in provincia fuerint, peculiari affectu & favore professorum sunt promovendi, quoad usque cessionem bonorum suorum fecerint societati, nihil illis denegandum, sed postquam illam fecerint, mixtiscendum, ceteri, semper tamen respectu aliquo habito præterita.

V. Erit etiam ratio peculiaris eorum apud superiores, qui selectos aliquos juvenes ad societatem allegerint, quandoquidem affectum suum erga societatem non parum testati sunt; sed quamdiu nondum professi sunt, videndum ne nimium indulgeatur, ne fortis fortuna, quis ad societatem adduxerunt, reducant.



proofs of a sincere affection towards us, as mention'd before. Let these be sent to *Rome*, or some famous universities, to prosecute their studies; but if their inclinations lead them to this in any province, let them be encouraged by the particular affection and favour of the superiors, till they have surrender'd to us their affections, let nothing be deny'd them; but when once we have got them to do this, oblige them then to mortification, like the rest, yet always with some regard to what is past.

V. Let the superiors also shew a particular respect to such as have allured any promising youths into the society; since this is no trifling testimony of their affection for us: but till these are under a monastick vow, care must be taken not to give them too great indulgence, for fear they should carry away again those very persons they brought to us.



C A P. XIII.

De delectu juvenum in societatem
mittendorum, & modo retinendi.

I. **S**umma prudentia contendendum est, ut de-
ligantur juvenes ingenio bono, forma
contemnenda, genere nobiles, aut quoad minimum
aliquo excellentes.

II. Ut facilius ad institutum nostrum perve-
hantur, peculiari affectu, quamdiu student, à præ-
fæctis scholarum & magistris sunt prævenien-
extra tempora scholæ, ab iisdem sunt instruendi,
quam gratum Deo sit, si quis illi se & suam
nia, præsertim in societate filii sui, consecres.

III. Ducantur occasione data per collegium
cum nostris versentur tempore recreationum, & par-
latim familiares fiant, cavendo tamen ne familiar-
ritas pariat contemptum.

IV. Non permittantur castigari, & in ordinem
redigi à præceptoribus cum aliis discipulis.

V. Munusculis ac privilegiis variis ætati illi-
rum conformibus devinciendi sunt, & maxime collo-
q uiis spiritualibus sunt animandi.

CH A P. XIII.

Of the choice of youth to be admitted into the society, and in what manner to retain them.

I. E T us endeavour, with the utmost prudence, to pick out young men, of a good genius, an agreeable personage, and a noble family, or at least such as excel in some one of these.

II. That they may, with greater ease, be drawn to us, let the masters, who have the care of their instruction, both during, and also after school-time, by a particular mildness, prepossess them in our favour, and insinuate how acceptable an offering it is to the Almighty, when any one dedicates himself, and all that he has, to him; especially in the society of his son.

III. At proper opportunities, we should walk with them about our colleges and gardens, and sometimes to the neighbouring villages; let them accompany our members at times of recreation, and by little and little be drawn into a familiarity; but, however, with such proper cautions as may prevent its breeding contempt.

IV. Let not the regents be allow'd to chafe, or keep them in subjection, as the other scholars.

V. Let them be allur'd by little presents, and indulgence of liberties agreeable to their age,

VI. Inculcetur illis hæc fieri dispositione digne, tamquam ad societatem electis præ tot aliis, qui in gymnasium frequentantibus.

VII. Aliis occasionibus, præsertim exhortationibus, terrendi sunt minis damnationis æternæ, nisi divinæ vocationi obtemperent.

VIII. Si societatem ingredi constanter petunt, differatur illorum admissio, quamdiu constanter manent; quod si mutabiles appareant, quædam primum, & omnibus modis foveantur.

IX. Admoneantur efficaciter, ne ulli familiaribus suis, & ne quidem parentibus vocationem suam aperiant, priusquam admissi sint; quod si deinde aliqua illos tentatio resiliendi superveniat, integro tum ipse, tum societas erit; & si illa consummata fuerit, semper erit occasio illos rememoratione ejusdem postea animandi, si tempore necessitatus, aut post emissâ vota simplicia obveniat.

X. Quia vero maxima difficultas est in allucinandis magnatum, nobilium, senatorum filiis, quamdiu apud parentes sunt, qui illos ad succedendum illorum officiis educant; persuadendum illis per amicos potius, quam per personas societatis, ut illos in aliis provinciis, & remotis universitatibus

(III)

and, above all, let their affections be warmed with spiritual discourses.

VI. Let it be inculcated, that their being chosen for the society, before so many of their fellow-collegiates, is a most pregnant instance of divine appointment.

VII. On other occasions, but especially in exhortations, let them be terrify'd with denunciation of eternal punishment, unless they accept of the heavenly invitation.

VIII. The more earnestly they desire admission into our society, the longer let the grant of such favour be deferr'd, provided they remain steadfast in their resolution; but if their words appear to be wavering, let all proper means be us'd for the immediate fixing of them.

IX. Let them be strictly cautioned, not to make the least discovery of their call to intimate friends, nor even so much as to their parents, before they are admitted: for if afterwards any temptation to fall off arises, both they and the society will be at their liberties; and shou'd we get the better of such inclinations, 'twill always be a handle, from their past irresolution, to set them up to a firmer perseverance for the future, if this happens while they are novitiates, or after they have made but simple vows.

X. But since the greatest difficulty occurs in drawing in the sons of noblemen, persons of distinction, and senators, whilst they are under the wing of their parents, who endeavour to train them up to succeed in their employments; let our friends, rather than members,

sitatibus collocent, in quibus nostri docent, præmissis instructionibus ad professores de qualitate & conditionibus illorum, ut affectum illorum societati facilius, & certius concilient.

XI. Quando ad ætatem aliquomodo maturam pervenerint, inducendi erunt ad facienda aliqua exercitia spiritualia, quæ in Germanis & Polonis sæpe bonum successum habuerunt.

XII. Perturbationibus & afflictionibus illorum occurrendum erit, pro qualitate & conditione uniuscujusque, adhibitis demonstrationibus, & exhortationibus privatis de malo successu divinarum, & bono vocationis non contemnendo, sed poena indiætionis poenæ infernalis.

XIII. Apud parentes ut facilius filiorum suorum desiderio in societatem ingrediendi condescendant, ostendatur excellentia instituti societatis, præ aliis religionibus, sanctitatis & doctrinæ patrum nostrorum, æstimatio integra apud omnes, honor & applausus universalis, qui societati a summis & à minimis defertur; & recensentur numerus principum & magnatum, qui magno animi sui solatio in hac societate Jesu vixerunt, & mortui sunt, & etiamnum vivunt: ostendatur quam gratum Deo sit quod juvenes sese illi mitterent, præsertim in societate filii sui, & quam bonum sit viro, cum portaverit jugum Domini ab adolescentia sua; quod si de teneritudine & minus perfecta ætate disceptetur, declaretur facilitas instituti nostri, quod præter trium votorum ob-

servationem,

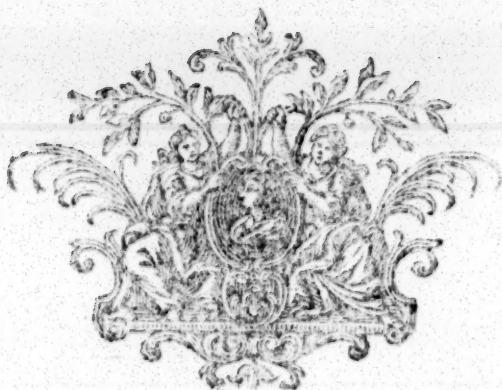
bers, persuade them to send their children into other provinces; and remote universities, wherein some of our order are tutors; private instructions concerning their quality and condition, being first transmitted, that they may be the better enabled, to secure their affection to the society.

XI. When they are more advanc'd in age, let them be enticed to the performance of some spiritual exercises, this method having been attended with very good success among *Germans and Polanders*.

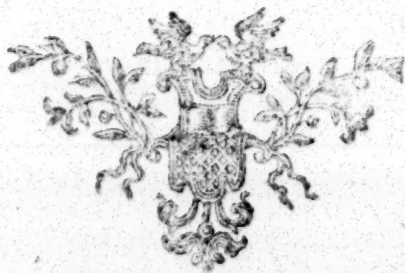
XII. In trouble and affliction, we must administer comfort to every one according to their several qualities and conditions, by laying before them how often riches are a curse to the possessors, and privately exhort them not to condemn the call of God, the doing which exposes the offender to no less a penalty than that of hell-fire.

XIII. That parents may more readily consent to their sons desires of becoming members of our society, it will be highly expedient to extol the excellence of its institution, in comparison of that of all other orders, the sanctity and learning of our brethren, the unspotted character they maintain among all, and the universal honour and applause they meet with every where, from persons of all qualities and degrees. Let an enumeration be made of the princes and noblemen, who, to the great comfort of their souls, liv'd in this society of *Jesus*, and are dead, and yet live. Let us shew that no-

*servationem, nihil aliud quod valde molestum
sit, continet, & quod valde spectandum est. Illa
regulam obligare, ne quidem sub peccato veni-
niali.*



It is more pleasing to God, than that many men shou'd devote themselves entirely to him, especially as companions in the society of his Son; and that it is one of the greatest felicities, for a man, from his youth, to bear the yoke of the Lord: but if any difficulties be started, by reason of the tenderness of their age, let the easiness of our institution be explained, which contains nothing in it very difficult to be observed, except the keeping of the three vows; and (which is very respectable) that not any rule obliges so far, that the breach of it amounts even to a venial sin.



CAP. XIV.

De casibus reservatis, & causa dimittendi è societate.

I. **P**Ræter casus expressos in constitutionibus, quibus solus superior aut confessarius ordinarius cum ejus licentia absolvere poterit, sunt sodomia, mollities, fornicatio, adulterium, stuprum, tactus impudicus maris aut fœminæ, præterea si quis quacumque zeli causa aut occasione quomodo libet quidquam grave molietur contra societatem ejusque honorem aut utilitatem, quæ omnes sunt justæ causæ dimissionis.

II. Quod si quis aliquid hujusmodi confiteatur sacramentaliter, non prius absolvatur, quam promiserit se extra confessionem superiori manifestaturum per se vel per confessarium; tum superior concludet pro bono communi societatis, quod melius videbitur: Et si certa spes sit criminis occultandi, conformi pœnitentia plegetur; erit; sin vero quam primum dimittendus; cavebit sibi interim confessarius dicere pœnitenti illum periclitari de dimissione.

III. Si quis ex nostris confessariis audiverit ab aliqua persona externa, quod cum aliquo è societate rem turpem commiserit, non eam prius absolvat, quam extra confessionem aperuerit nomen illius

C H A P. XIV.

*Of reserv'd cases, and causes of dismissal
from the society.*

BESIDES the cases mention'd in our statutes, in which the superior only, or the ordinary confessor, by his authority, has power to dissolve; there are others, namely, sodomy, effeminacy, fornication, adultery, uncleanness, unbecomly commerce with man or woman; the commission also of any heinous offence against the society, its honour or interest, whether thro' real or otherwise; all which also are just causes of expulsion.

II. But if any one sacramentally confess his sins of this kind, 'till promise be made, that of confession to discover them to the superior, either by himself, or by his confessor, no absolution be given him; and then let the superior take such resolutions as shall tend most to the common good of the society: But if there be hopes of smothering the crime, let it then be punish'd with an adequate penance; but if not, let him, as soon as possible, be expell'd: let the confessor however be always very cautious, not to inform the penitent that he is in danger of expulsion.

III. If it come to the ear of any of our confessors, that a strange woman has had to do with a member of the society; let her not be absolv'd before she has discover'd his
name

illius cum quo peccavit ; quod si dixerit, adhuc non absolvatur, nisi iurejurando se obstrinxerit se nunquam id ulli mortalium revelaturum sine consensu societatis.

IV. Si duo ex nostris carnaliter peccaverint, prior manifestaverit, in societate retineatur, alter dimittatur ; sed deinde is qui detinetur mortificetur, & undequaque affligatur, ut per sædium & impatientia occasionem det dimissionis quæ statim arripiatur.

V. Poterit etiam societas, cum sit corpus visibile & præstans in ecclesia, à se præscindere huiusmodi personas, quæ ad instituti nostri executionem minus idoneæ videbuntur, quamvis iniuriæ satisfecerint, & facile invenietur occasio ; si, nempe, continuo vexentur, & omnia fiant contra illorum inclinationem, subjiciantur superioribus tetricis, arceantur à studiis ac functionibus honorificentioribus, &c. donec obmurmurent.

VI. Retinendi etiam nullatenus sunt, qui aut superioribus palam insurgunt, aut palam aut etiam apud socios ac potissimum externos conquiescunt ; item qui apud domesticos vel externos modum agendi societatis, quoad acquisitionem aut administrationem honorum temporalium condemnant, vel alias rationes agendi, verbi gratia, conculcandi ac supprimendi male affectos erga societatem, vel dimissos, &c. quin etiam qui Venetos,

name, out of confession; and even when this is done, let her by no means receive absolution till she has further oblig'd her self, by an oath, never to reveal it to any one living without our consent.

IV. If two of our members have carnally liv'd; let the first that discovers it, be retain'd; and the other expell'd: but let him that stays with us be so mortified and ill used, - that he may give cause for his expulsion, which must immediately be laid hold on.

V. As the society is a body, both noble and excellent in the church, it has authority to lop off such members, who, tho' at their entrance they might seem fit for our purpose, should afterwards prove unqualified for execution of our designs. To effect this, a method may easily be found, to wit, by continually using them hardly, and doing every thing contrary to their inclinations; by subjecting them to severe superiors; and by forcing them from the more honourable studies and functions, till they begin to murmur.

VI. Nor let such by any means be retain'd, as either openly oppose their superiors, or, in publick or private, make complaints against them, to their fellow-members, but especially to strangers; nor such as condemn, to their associates or strangers, the conduct of the society in the amassing or management of temporal goods, nor any other of our methods of proceeding: as for instance, our
sup-

netos, Francos, aut alios à quibus societas passa, & gravia damna passa est, in colloquiis ferunt aut defendunt.

VII. Ante dimissionem, acerrime agitandi sunt ii qui dimittentur, amovendi à consuetis officiis, & modo huic, modo illi applicandi. Illi ut quantumcumque bene præstiterint, reprehensionibus eoque titulo alteri applicandi, pro leviori culpa quam forte commiserint graves poenæ assignentur, confundantur publice usque ad impatientiam tandemque tamquam aliis perniciosi dimittantur, ad hoc autem locus, de quo minime opinandum eligatur.

VIII. Si de aliquo nostrorum spes certa sit de oblinendo episcopatu, aut alia dignitate ecclesiastica, præter consueta societatis vota, eorum alterum emittere; quod semper bene de instituto societatis sensurus sit, ac dicturus, neque aliò confessorio quam qui de societate sit, utatur, quinimo se in nullis rebus alicujus momenti quidquam dispositurum, nisi audito judicio societatis; quod quia cardinalis Toletus non observavit, societas à sancta sede impetravit, ut posthac nullus Maranus, perfidiæ Judaicæ aut Mahometicæ hæres admittatur, qui tale
votum

suppressing, and keeping under all either disaffected to, or expell'd from, our order, &c. that admit in conversation, or defend the Jesuits, French, or others, who, by hindering us from getting a footing among them, have done the society great mischief.

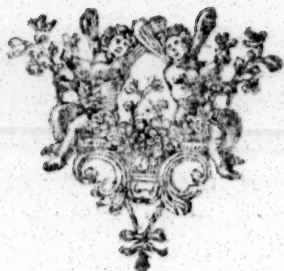
VII. Before the time of their dismissal, they be treated with the utmost severity, removed from their usual duties, and hurried about from one to another; and tho' they do whatever you task them, yet always find fault, and under this pretence remove them to some other. For the slightest offence, tho' inadvertently committed, be sure you subject them to heavy punishment; in publick, constantly assault them, till they are able no longer to bear it, and then turn them out, as persons whose example may be pernicious to others; and for this purpose, chuse such place and opportunity, as they never in the least thought

VIII. If any of our order has certain expectations of a bishoprick, or other ecclesiastical preferment, let him, besides the usual vows of the society, be obliged to make another; namely, That he will always entertain a favourable opinion, and on all occasions speak honourably of us; that he will have no confessor, but one of our members; nor determine, in any affair of moment, without first consulting the judgment of the society: for non-observance of which by cardinal *Tolet*, our order obtained from the holy see, that no *Maran* (descended from the per-

L

fidious

*votum præstare noluerit, & tanquam acerrimus
societatis hostis quantumcumque celebris
dimittatur.*



indious race of *Jews* or *Mahometans*.) who will not oblige himself to perform such a vow, should ever, for the future, be admitted among us ; but be immediately expell'd as a most virulent enemy, tho' a person of ever so great name and reputation.



CAP. XV.

Quomodo agendum cum monialibus, & devotariis.

I. **C**Aveant valde confessarii & concionatores offendere moniales, aut illis dare occasionem tentationis contra vocationem, sed contra affectu potissimum superiorum sibi conciliato, procurent confessiones saltem extraordinarias excipere, & conciones apud eas facere, si gratitudinem illarum vicissim experiantur; multum enim juvare societatem possunt nobiles, ac præsertim divites abbatiae, tum per se, tum per parentes ac amicos suos, adeo ut mediante notitia primariorum monasteriorum paulatim in notitiam & amicitias totius fere civitatis societas venire possit.

II. Vetandum tamen ex altera parte devotibus nostris, ne monasteria fœminarum frequentent, ne vivendi ratio illa ipsis magis arrideat, & si societas expectatione omnium bonorum, quæ possident, frustretur; inducantur vero ad præstandum votum castitatis & obedientiae in manibus confessarii sui, ostendaturque illam vivendi rationem esse conformem primitivæ ecclesiæ moribus, utpote lucentem in domo, & non sub modio sine proximi ædificatione ac fructu animarum; præterquam quod exemplo viduarum illarum evangelicarum

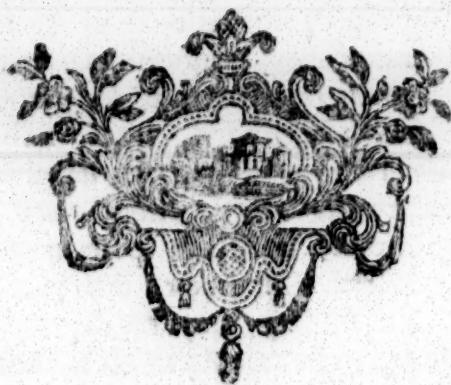
CHAP. XV.

Of our conduct towards nuns, and female devotees.

LET the confessors and preachers be very cautious of offending nuns, or of leading them into any the least temptation contrary to their calling; but, on the other hand, having gain'd the affection of the governesses, let them manage so as at least to take their extraordinary confessions, and preach to them, if they find them make grateful returns; for persons descended from noble families, especially rich abbesses, are capable of being very serviceable to us, either thro' their own, or the interest of their parents and friends; so that by the assistance of the principal monasteries, the society may by degrees get an acquaintance, and work themselves into the friendship of almost the whole city.

II. Yet, on the other side, let our female devotees be forbid to frequent nunneries, lest they should be most taken with that kind of life; and we thereby be baulked in our expectations of what they have. But let them be induced to the taking on them the vow of chastity and obedience, by the care of their confessor, by his shewing them that such method of living is conformable to the purity of the primitive church, being as a candle which diffuses its light thro' the whole house, and

*gelicarum Christo in sociis suis benefaciant de
substantia sua : ænique omnia quæ in præjudici-
um claustralis vitæ sunt, exponantur, eique ap-
plicent, hujusmodi instructiones illis sub secreto
sigillo communicent, ne forte ad aures religiosorum
perueniant.*



not hid under a bushel, and consequently contributing nothing to the edification of our neighbour, or the good of souls ; and, like the good widows in the gospel, that they shou'd communicate of their substance to Christ, by their bounty to his companions. Lastly, let every argument be applied which may create in them an aversion to a recluse life ; but let all such instructions be deliver'd to them under the strictest obligations to secrecy, lest other orders shou'd happen to hear of them.



CAP. XVI.

De contemptu divitiarum palam præ
se ferendo.

I. **N**E seculares nobis adscribant nimium affectum erga divitias, juvabit nonnumquam recusare eleemosynas minoris momenti, quæ pro officiis à societate præstitis offeruntur, quamquam ab iis qui omnino nobis sunt addicti, etiam minimas quascumque acceptare conveniat, ne avaritiæ arguamur, si tantum dona insigniora admittamus.

II. Negandæ erunt sepulturæ personis vilibus, in templis nostris, quamvis valde addicti fuerint societati, ne videamur pluralitate mortuorum divitias venari, & constet de beneficiis quæ a mortuo recipimus.

III. Cum viduis aliisque personis, quæ societati pleraque sua dederunt, agendum erit valde resolute & acrius, cæteris paribus, quam cum aliis, ne videamur propter considerationem bonorum temporalium illis favere plus quam cæteris. Immo idem observari convenit respectu illorum qui in societatis sunt, sed postquam bonorum suorum cessionem & resignationem in favorem societate fecerint; & si necesse sit, à societate dimittantur, sed omni cum-

dis-

CHAP. XVI.

*In what manner we must outwardly feign
a contempt of riches.*

LEST the seculars shou'd represent us as too much hankering after riches, 'twill be proper now and then to refuse such small and trifling alms, as are offer'd for our service; tho' of such as are thoroughly attach'd to our interest, we must readily accept even the smallest, lest we bring upon our selves the imputation of covetousness, by taking nothing but presents of value.

II. Let burial in our churches be deny'd to persons of a base character, altho', in their life-times, they have been ever so much our friends, lest the world shou'd surmise that we hunt after riches, by the number of the deceas'd, and come to a knowledge of what we gain by them.

III. Let widows and others who have given us almost all they possess'd, be treated rather with more rigour than others; lest it should seem they have greater indulgence in consideration of their temporal goods. The same method should be also observed with such as are in the society, but this must be after they have given up all in favour of the society: and if ever after there be a necessity for it,
let

discretionem, ut saltem partem eorum quæ societati dederant ei relinquant, aut morientes testamento legent.



let them be dismissed ; but this must be done with such discretion, that they may be induced to leave to the order part at least of what they formerly gave us ; or bequeath it by will, at the time of their death.



C A P. XVII.

De mediis promovendi societatem.

I. **I**nprimis in hoc incumbant omnes, ut etiam in rebus parvi momenti unum semper sentiant, & saltem exterius dicant; sic enim, quatenuscumque res mundi hujus turbidæ fuerint, societas semper necessario augebitur & comminabitur.

II. Sic omnes lucere nitantur doctrina & exemplis, ut reliqui religiosi, præsertim ii qui de clero sunt, pastores, &c. superentur, tandemque vulgus omnia à nostris tantum præstari optet, quin immo hoc palam dicatur, non requiri à pastoribus doctrinam tantam, modo suo munere bene fungantur, consilio enim societatem juvare posse, quæ idcirco studia summopere commendata habet.

III. Fovendi reges ac principes hac doctrina, quod fides catholica in præsentì statu persisteret nequeat sine politismo, sed ad hoc magna opus discretionis; hac ratione nostri grati erunt magnatibus, & ad intimiora consilia adhibebuntur.

IV. Fo-

C H A P. XVII.

Of the means of advancing the society.

I. **L**ET our members chiefly endeavour at this, always to act with unanimity, even in things of trifling moment; or at least, to have the outward appearance of doing so; for by this means, whatever confusions may arise in the world, the society of necessity will always increase and maintain its ground.

II. Let all earnestly endeavour so to shine in their learning and good example, that other orders, especially those of the clergy, &c. may be eclipsed, and the common people at length drawn in to request us to discharge every office. And let it be also publicly declared, that a very great fund of learning is not so absolutely necessary in pastors, provided they discharge their duty as they ought; for the society can assist with advice on emergencies, for which reason it has good offices of this sort in a particular esteem.

III. Let kings and princes be kept up in this principle, that the catholick faith, as matters now stand, cannot subsist without the civil power, which however must be managed with the greatest discretion. By this

IV. Foveri poterunt novis, lætissimis, & certissimis undiquaque transcriptis.

V. Neque parum conferet, si magnatum & principum dissensiones caute ac secreto nutrantur, etiam cum mutua virium infractione; quod si animadverteretur verisimiliter conciliandos, societatem quam primum illos pacificare contendet, ne aliunde præveniat.

VI. Ingeneranda omnibus modis, præsertim vulgo & magnatibus, opinio de societatis erectione per singularem providentiam divinam, juxta prophetias Joachimi abbatis, ad hoc ut ecclesia depressa ab hæreticis elevetur.

VII. Tum magnatum & episcoporum gratia obtentâ, occupandi pastoratus & canonicatus, ad reformationem cleri exactiorem, qui olim sub certa regula cum episcopis suis vivebant, & ad perfectionem tendebant, ac tandem ad abbatias, & prælaturas adspirandum, quas, attentâ ignavia ac stupiditate monachorum, ubi vacaverint, non erit difficile assequi: etenim ex re ecclesiæ omnino foret,

this means our members will be acceptable to persons in the highest posts, and admitted into their most secret councils.

IV. It will be also proper to entertain them with the newest, choicest, and most genuine accounts from all places.

V. Nor will it contribute a little to our advantage, if, with caution and secrecy, we foment and heighten the animosities that arise among princes and great men, even to such a degree, that they may weaken each other. But if there appear any likelihood of reconciliation, then as soon as possible let us endeavour to be the mediators, lest others prevent us.

VI. The nobility and populace must, by all methods, be persuaded into a belief, that the society was instituted by the particular direction of divine providence, according to the prophecies of the abbot *Joachim*, that by this means, the church, tho' depress'd by the attempts of heretics, may be exalted.

VII. The favour of the nobility and superior clergy once got, our next aim must be to draw all cures and cannonships into our possession, for the more complete reformation of the clergy, who heretofore liv'd under the certain regulation of their bishops, and made considerable advances towards perfection. And lastly, let us aspire to abbies, and bishopricks,

foret, si omnes episcopatus à societate tenerentur, immo sedes apostolica possideretur; præsertim si pontifex bonorum omnium princeps temporalis fieret; quare omni ratione temporalia societati prudenter tamen & secreto paulatim extendenda, neque dubium quin tunc aurea secula & pax continua ac universalis, & consequenter benedictio divina ecclesiam comitaretur.

VIII. Quod si spes non affulgeat ad hæc perueniendi, cum equidem necesse sit ut veniant scandala, pro tempore invertendus erit status politicus, & incitandi principes nostris familiariter utentes ad bella mutua & importuna; ut ubique societas imploretur ac impendatur reconciliationi publicæ, ut communis boni auctrix, & primariis beneficiis & dignitatibus ecclesiasticis compensatur.

IX. Denique

pricks, the obtaining which, when vacancies happen, will very easily be effected, considering the supineness and stupidity of the monks; for it would greatly tend to the benefit of the church, if all bishopricks were possess'd by the society, and even the apostolical see, especially should his holiness ever become a temporal prince over all. Wherefore, let no methods be untried, with cunning and privacy, by degrees, to encrease the temporal power of the society, and then, no doubt, a golden age will go hand in hand with an universal and lasting peace, and the divine blessing of consequence attend the catholic church.

VIII. But if our hopes in this should be blasted, and since offences of necessity will come, our political schemes must be cunningly varied; and princes, our intimates, whom we can influence to follow our councils, must be pushed on to embroil themselves in vigorous wars one with another, to the end, our society (as promoters of the universal good of the world) may, on all hands, be solicited to contribute its assistance, and always employ'd in being mediators of publick dissensions: by this means the chief benefices and preferments in the church, will, of course, be given us by way of compensation for our services.

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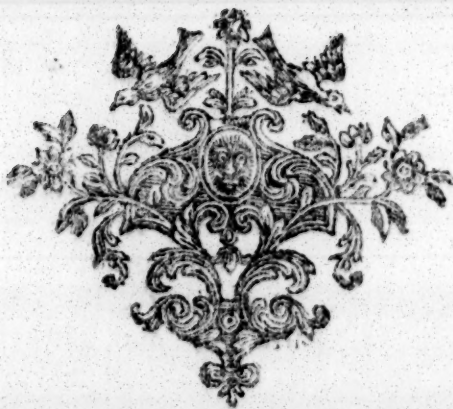
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IX. Denique hoc saltem conabitur societas efficiere, acquisitâ principum gratiâ & auctoritate, ut ab iis à quibus non amatur, saltem timeatur.

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IX. Finally, the society must endeavour to effect this at least, that having got the favour and authority of princes, those who do not love them, may at least fear them.

F I N I S.

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